A PLAINE AND FAMILIAR EXPOSITION OF THE Ten Commandements.

WITH A METHODICALL SHORT Catechisme, containing briefly all the principall *grounds of Christian Religion.*

Newly corrected and inlarged by the Author.

PSALM. 119. 30.
The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

AT LONDON,
Printed by *Humfrey Lownes* for *Thomas Man*, dwelling in Pater-noster-row, at the signe of the Talbot. 1615.

~~John wood~~

John wood wardē ours this Booke 7

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TO THE RIGHT VVORshipfull Sir *Anthonie Cope* Knight, Grace, Mercie and Peace, from Iesus Christ.

SIr, the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was neuer once intended, that they should come to the Presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the capacitie, and necessitie, of the present Auditorie. But since some of the most indicious hearers had published their notes (as themselues could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing and printing, which by due care and forsight might haue beene preuented: therefore both for our clearing, and the better satisfying of the Christian Reader, wee were compelled to reuiew and refine the whole Treatise. Wherein wee haue ioyntly laboured (as neere as wee could) to set downe euery thing, without addition or detraction, as it was first deliuered in the publike Ministerie.

Many reasons there are, which moue vs to dedicate these our poore labours vnto your Worship

First, to testifie our vnfained thankfulnesse for all the singular fauours, which wee haue receiued at your hands, for the space of these twentie yeres. Wherein you haue alwaies shewed your selfe as willing to aide and defend vs in our iust cause, as you were carefull to make choice of vs, at our first entrance into our places. Secondly, because wee know not how soone we shall finish the daies of our Ministerie, wee thought it our dutie to giue some taste and to leaue some testimonie thereof vnto the

world, to witneſſe your godly deſire to diſcharge the truſt committed vnto you, and our faithfull indeuours to performe the dutie belonging vnto vs.

Laſtly, for that your ſelfe hauing formerly heard whatſoeuer is here ſet downe in writing, and alſo hauing throughly knowne the manner of our doctrine and conuerſations, you are beſt able euen of your owne knowledge, to make our defence to any that ſhall vniuſtly except againſt vs.

Wee haue annexed vnto this Treatiſe an exact and pithie Catechiſme, made by a godly learned friend of yours; that ſuch as are wearied with the larger diſcourſe vpon the Commandements, may heere bee refreſhed by a compendious abridgement of all the ſubſtantiall points of religion.

The name of the Author wee haue purpoſely ſuppreſſed. But wee hope herein that wee haue neither wronged him, nor others. For the excellencie of the worke, will eaſilie manifeſt the workeman.

And thus with due acknowledgement of the manifould comforts receiued from your ſelfe, and the good Lady your faithfull wife, wee commit you and all yours to the merciſull protection of Almightie God: beſeeching him, ſo to multiplie his graces vpon you, that you may ſee many good and happie daies in this life, and inherit euerlaſting bleſſednesſe in that which is to come. Hanwell, *the* 15. *of* September. 1604.

Your Worſhips much bound, and in all Chriſtian duties to be commanded,

Iohn Dod, Robert Cleauer.

A FRIENDLY COVNSEL TO the Christian Reader, touching the Author and his booke.

Reader, we happie are that line in this blest age of light,
When by Gods grace, and gifts to men, Christs Gospell shineth bright, Mat.13.16. Acts 20. 57
And happy sure in mine esteeme, are those that Pastors haue,
Who faithfully, with hope Gods law, in loue their soules to saue:
That will mens very hidden faults make knowne vnto their heart,
Their owne worth that disclaime they may, and finde in Christ a part: 1 Cor.14.25
Such faithfull paines shall convert soules by God Almightie strength: 2 Tim.2.25
When blinde and lazie faithlesse dreames shall be detect, at length,
To be the troublers of the state, chief workers of all woe, (1. King.18.18. Hos.4.6 Mal.2.8
To King, to Church, to Common-wealth, as sworne true to mans foe. Ezec.34.2
If then thou liue in such a place, where God such guide doth giue,
Oh blesse his name, attend his voyce, obey his law and liue:
But if in place thou haue abode, where ignorance darke doth raigne,
I wish thee further seeke for truth, or there doe not remaine.
For why (alas) where vision failes, the people perish must; Prou 29.18
And soule, not good for want of truth, to hell, when corps to dust. Prou. 19.2
But yet if that to Christ thou wouldst, in this dark shade of night, 2 Thess.1.8
See here a little Star God sends in loue to giue thee light,
A mirrour of Gods perfect law, whereby thou sinne maist see,
And seeing shun, and flie to Christ, that he may couer thee.
This will pull downe thy Popish pride of meriting conceit,
Of able strength to keepe Gods law, and such like deepe deceits,
Of iuggling Satan, binding soules, and keeping men in sinne,
And yet bewitching them to hope heauen by workes to winne.
Yea further yet, if so thou wilt, chuse this to be thy guide.
Lead thee it will in perfect path, that feete shall neuer slide.
Or if thou slip, recouer thee it will. if erre, recall.
If feeble, strengthen and preserue, at least froom finall fall.
And what then, though gainst authors minde, it first appeared in sight,
By noters hand in ruder tyre composd, and homely dight?
Yet marke herein a worke of God, bringing to publike view Luke 12.3
Of many what intended was for priuate good of few,
And now reuisde by authors eye and faults of print correct,
In grauer and sober modist weede, not garishly bedeckt. 1 Cor.2.1
Receiue in loue this holy worke, by which if good thou finde,
Let God haue praise for all, yet to his seruant thus be kinde.
To wish that still his life may be, to Gods most glorious praise,
To Churches good, and Christians ioy, with length of happy daies.

Ed. Cl.

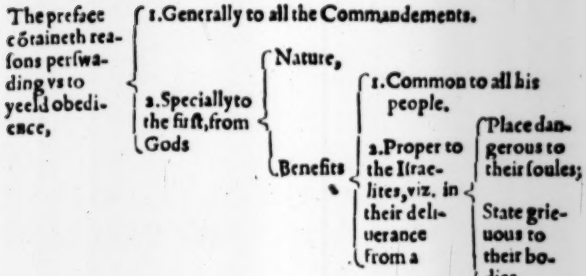
Of painefull Paſtors and their *Flocks.*

W hen ſilly ſheepe, by skilfull ſhepheards crooke,
I n paſtures faire and greene are duly fed:
L ed all along by ſome ſweet running brooke,
L ike Chryſtall ſtreames from flowing fonntaines head:
I n ſafety ſuch may feed and nothing dread.
A bleſſed Shepheard he, that ſheepe ſo feedeth:
M any a ſheepe (God wot) ſuch Shepheard needeth.

K eepe on your courſe good Shepherds, tend your fold,
N o ſeaſon ſlip, ſoules of your ſheepe to gaine:
I n parching Sun ſhine, nor nights pinching cold,
G reater reward ſhall be for greater paine,
H eele pay your hire, which for his ſheepe was ſlaine:
T hey that win ſoules, like ſtarres (by Gods aſſent)
E ternally ſhall ſhine in firmament.

The

THE PREFACE.



Exodus 20. 1.

God spake all these words and said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

THese words containe a preparation, to stirre vs vp with all care and conscience to keepe the law of God: which partlie concerneth the obseruing of all the Commandements in generall, and more specially the keeping of the first. That preparatiue vvhich pertaineth to all, is in these words (*God spake*) that is, that seeing they haue God for their Author, and immediate teacher of them, euen by his owne

voyce; therefore wee muſt ſettle our ſelues to obey them without reſiſtance, or gaine-ſaying. That which belongeth to the firſt, is drawn, firſt from the nature of God, being *Iehouah*, which ſignifieth his eſſence and being incommunicable to any creature, and ſecondly from his benefits, either generall in theſe words (*Thy God*) that is, one that haue bound my ſelfe in couenant with thee, to bee thine, to deliuer thee from all euils of ſoule and body, and to doe thee all good for this life, and that which is to come: or elſe ſpeciall, in the laſt words (*which haue brought thee out of the land of Egypt*) wherby is ſignified, that hee had ſhewed and proued himſelfe to bee their God, by drawing them out of that place, which was wholly addicted to Idolatrie and ſuperſtition: and out of that condition and ſtate which was full of miſerie and bondage. Since then this wonderfull deliuerance doth abundantly teſtifie his loue and goodneſſe towards them, therefore they ſhould vvholly ſubmit themſelues vnto him, and acknowledge him, and him onely to be their God.

God ſpake all theſe words.

God is after a peculiar maner the Author of the ten Commandements.

IN that hee bringeth in the author of the words, ſaying (God ſpake them) wee are taught, that God is after a peculiar manner the author of the ten Commandements. As all ſcripture is to be regarded, as proceeding from God, ſo more neerely theſe ten words, becauſe they be after a more ſpeciall ſort his words.

That this is ſo, it is proued plainely in Deut 5 22. where *Moſes* hauing repeated this law, ſets downe two priuiledges that it had aboue all other ſcripture, to vvin the more authoritie vnto it.

Firſt he ſaith, *Theſe words the Lord ſpake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall & iudiciall lawes were deliuered by the miniſtery of Angels, and the other Scriptures by the meanes of the holy men of God, the Prophets; theſe words and theſe Commandements, God himſelfe in his owne perſon, full of maieſtie and terrour, accompanied with his glorious Angels, in a flame

2 Peter 1.21

of

of fire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this manner: for if they did, assuredly they should die for feare. Wherefore in this first regard, they must bee exceedingly reuerenced, because Gods owne voyce did speake them. Deut.5.25.26

Secondly for the writing of them, they were not written as other scriptures by Holy men of God, but God himselfe did write them with his one finger; not vsing thereto either men or Angels, as instruments, Yea, at the first himselfe made also the very tables wherein they were written, that there might bee nothing in them, but onely the immediate worke of God: but afterward when *Moses* brake them before the Israelites that had made the golden Calfe, thereby to shew that they by their Idolatrie had broken the couenant, and were worthie to bee cast off, then though God did bid *Moses* make the second Tables, yet himselfe wrote the Law, not vsing thereto the ministerie of any of his creatures; shewing that in this regard they bee more specially Gods words and so more to be regarded. Deut 9.17 Deut.10.1

And beside this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words, after an extraordinarie maner.

1 For the wonderfull and perfect holinesse that is contained in them, sheweth who is the maker of them, because there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sinne that wee are bound to abstaine from, and eschew, which is not forbidden in some of these tenne words. It was aboue the wit of men or Angels to containe in so few words, the whole perfection of our dutie to God and man. Reasons to proue the wonderfull perfection of these 10 commandements.

The lawes of men, though they fill many larg volumes, yet they are imperfect, and daily something is to bee added to them, that was not before thought vpon, and some things to be taken away, which now more experience hath taught not to bee so profitable; so that yet they stand in neede still of renuing and mending: but this lawe is so absolute, and doth set out so full and compleat a righteousnesse, that if one could

could fulfill them all, hee ſhould bee fully acceptable vnto God, and needeth not flie to Chriſt to bee his Redeemer. For indeede this meeteth with all ſinnes, yea with the firſt and leaſt motions: as *Paul* ſaith, that he had not knowne that luſt (meaning the motions of originall concupiſcence) had beene ſinne, but that the law ſaith (*Thou ſhalt not luſt.*) And as their perfection of holines doth witneſſe ſufficientlie, from what an one they had their beginning; ſo further this will proue them to bee the words of God, becauſe they bee written and engrauen in euery mans conſcience: ſo that let wicked men ſtriue and labour, and doe what they can to make themſelues Atheiſts, yet it will not bee, they cannot blot out Gods vvriting. Theſe lawes ſtick imprinted in their hearts and ſoules, ſo firmely, that they cannot bee remoued. For, as *Paul* ſaith, God hath not left himſelfe without witneſſe: but in euery mans boſome, and euery ones nature, hath planted ſo much of his law, as will ſerue to leaue them without excuſe, and to condemne them. For who is there among the moſt prophane men, whoſe ſoule doth not conſtraine him, euen againſt his will, ſometimes to confeſſe that there is a God, and one onely true God, and that this God is to bee worſhipped alſo by ſuch meanes, as himſelfe hath appointed, and that he is not to be blaſphemed, nor his name to be abuſed, but that he is to be reuerenced; and that ſome time is to be ſet apart and conſecrated to his worſhip? Who can race theſe lawes out of their owne conſciences, though they doe what they can, and ſtriue neuer ſo much to extinguiſh this naturall light?

Rom 7.7

Act 14.17
Rom.2.15

2 So for the ſecond Table, what mans nature doth not tell him that there is an order of gouernment among men, which muſt not, nor cannot without ſinne be violated? And ſo, heathen & vngodly men, hauing committed murther, were not able to ſtand before the furie of their owne conſciences, but vvere continually in chaſe and vexation: which ſheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we muſt not kill. And for vncleane perſons and adulterers, though in time of their proſperitie, they haue ſoothed vp themſelues, and hardned their owne hearts

by

by liuing in pleaſure, and giuing themſelues to idleneſſe, and the luſts of their fleſh, and ſo ſeemed to wipe out this lavv: yet in miſery, when any affliction hath vvakened their drowſie hearts, this would giue them no reſt, neither were they able to beare the accuſations and terrors, which this holy lavv wrought in their guiltie conſciences, but were driuen to acknowledge the filthines of their ſinnes. And ſo in the reſt of the Commandements.

3 Furthermore, al the puniſhments that are at any time inflicted vpon the world, haue come from the diſobedience againſt this law; and all the mercies and benefits which men enioy, proceed from the obedience yeelded to it. For when God ſets dovvne his curſes and his bleſſings, do they not run thus? If thou obſerue and keep theſe Commandements, then thou ſhalt be bleſſed in ſoule, and bodie, in children, in cattell, in field, and in all things thou putteſt thy hand vnto. Contrarivviſe, if thou wilt not obey but neglect them, then ſhalt thou be curſed in all things. Deut. 28

4 Laſtly, Chriſt himſelfe came into the world to keepe theſe lawes. For they require a perfect and abſolute obedience, as they are perfect; which ſeeing no man could doe, therefore Chriſt tooke our fleſh vpon him to fulfill them; that as *Adam* by his diſobedience had caſt vs out of Paradiſe, ſo hee by his obedience might bring vs into heauen: and hee came not onely to performe them himſelfe fully, but alſo to make his Saints able to obey them though not in perfection, and without any defect, (for that onely he himſelfe could doe) yet in truth and ſinceritie; for that hee requireth of all his members.

Since therefore God hath had ſuch ſpeciall regard in deliuering theſe lawes; wee muſt hence learne, with all reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them, whoſoeuer wee bee; and whatſoeuer he is that applieth them, and ſpeaketh them vnto vs. And in ſo doing wee ſhall in truth ſhew our ſelues to beleeue, that God is the author of theſe words, if wee can be content to endure that theſe precepts ſhould bee preſſed and vrged vpon vs, though by one *Vſe 1.*

that

that is our inferiour, and baſer in outward reſpects then our ſelues. When *Ehud* came to a Heatheniſh King and barbarous tyrant, bringing a meſſage from God, hee aroſe from his Throne to attend vnto it: Iudg. 3. 20. Yea, when wicked *Balaam* was to vtter the word of God vnto proud King *Balack*, hee was commanded to ſtand vp to heare the parable, Numb. 23. 18. If then this Heathen king was to giue reuerence vnto the meſſage of God altogether againſt himſelfe, being alſo deliuered by ſo wicked a meſſenger, much more ought wee with all feare and thankfulneſſe to embrace theſe lawes, vvhich the moſt holy God deliuered in his owne perſon, and that for the great good, and ſaluation of all that receiue them. And this affection was in *Iob*, as hee teſtifieth of himſelfe in his 31. Chapter, 32. verſe, that though hee was a man of ſuch wealth and authoritie, that hee could haue made afraid a great multitude, and could haue cruſhed them by his power, yet the pooreſt and moſt contemptible might haue dealt vvith him; and if they had ſeene any fault in him (as who liueth ſo iuſtly, but ſometimes thoſe that bee about him may ſee infirmities in him?) and had come to tell him that he had broken the law of God, hee would haue been quiet and milde, and ſo farre from fearing them with rough words, as that himſelfe vvould feare before God, and labour to get pardon. Hee would not chafe vvith thoſe that brought Gods rebukes vnto him, and ſay, What haue you to doe to meddle with me? vvho gaue you authoritie to controule your betters? but, controling himſelfe, kept within his owne doores, to humble his ſoule before God, and to ſeeke reconcilliation with him.

The like may we ſee in that holy man *Dauid*, who though hee vvas a king, anointed at Gods appointment, and a Propher of excellent gifts, a valiant vvarriour, & had foure hundred men well appointed waiting on him: yet when *Abigail* a vvoman, and meane perſon in compariſon of him, came alone, and brought with her the ſword of the Spirit, euen the law of God, & put him in minde that how ſoeuer her husband had vvronged him; yet it vvas altogether vnlavvfull for *Dauid*, in priuate reuengemẽt, to lay violẽt hands vpon him; *Dauid* hearing her ſtrong reaſons, and ſeeing that hee

1 Sam. 25

could not ruſh on *Nabals* blood, but hee ſhould ruſh vpon the ſvvord of God; hee leaueth off, and thankes her for her good counſell. So that vvhen ſhee brought the lavv of God for her vvarrant, this was ſo good a vvarrant, as that *Dauid* durſt not but yeeld vnto it.

Contrarie to this vvas the practiſe of *Amaziah*, that vvhen he moſt abſurdly had taken and ſet vp the gods of the Edomites, and God ſent the Prophet to tell him that hee had dealt fooliſhly to worſhip thoſe gods that could not ſaue their owne people, nor themſelues out of his hands: he now could not beare this, but begins to mocke and threaten. Who (ſaith he) made thee of the kings counſell? Art thou become a counſellor now to tell the king vvhat he hath to doe? hold thy peace leſt thou be ſmitten. 2 Chro. 25.16

The Prophet ſeeing him to deſpiſe the rebuke of God, vvould not beſtow ſo much labour as to giue him any more admonition, but ſaid: I will hold my peace; but know, that thou ſhalt ſurely periſh, becauſe thou haſt done this thing, and not hearkened to my counſell. Though it was fooliſh and naught in him to doe that thing, yet if hee could haue hearkned to the Prophet of God, bringing the lavv of God, he had been on the mending hand, and all ſhould haue been well: but when he vvould doe ſinfully, and vvithall refuſe to be admoniſhed, then he muſt needs be deſtroyed. And ſo he vvas ſhortly after, moſt fearfully, and ſtrangely, by the hand of God: and neither his kingdome, nor his vvealth, nor any thing could keepe off the iudgement of God, and deſerued deſtruction, from him. Pro.29.1

So then, will vvee ſhew that vve doe in truth beleeue that theſe be the vvords of God? then muſt wee, vvhen any man ſhall preſſe any of theſe lawes vpon vs, ſtraightwaies yeeld and ſtoop vnto them, and then indeed we confeſſe that God ſpake all theſe vvords. But if vvee begin to ſhift and cloake, and colour, and diſtinguiſh, then vve declare euidently, that our heart is not perſuaded that God is the author of them.

Vſe 2. Wee may learne, not to bee afraid or aſhamed to ſtand for them, as alſo to practiſe them in our liues, though the Atheiſts and prophane ſinners of the world, mocke and ſcoffe

ſcoffe at vs neuer ſo much for the ſame. For what need we be aſhamed to maintaine thoſe words, which God himſelfe was not aſhamed in his owne perſon to ſpeake? and whereof Mark 8. 38 Chriſt ſaith, He that is *aſhamed of me*, and my words, before men in this world, I will bee aſhamed of him before my Father in the world to come. If God had but ſent his Angels vnto vs with any Cõmandement, the glory of ſuch meſſengers, ſhould make vs bold to defend and maintaine the meſſage: but ſince God did not ſend an hoſt of Angels, but came himſelfe in his Maieſtie, accompanied with all his holy Angels, waiting and attending vpon him, ſhould not wee now giue much more reuerence to thoſe things, which hee ſpake, and take much more courage to ſtand for the maintenance of his commandements?

This ſerueth therefore exceedingly to condemne their daſtardlineſſe, that are afraid to keepe the Sabbath, or to doe any religious dutie, becauſe they ſhould bee counted Puritanes. But is it not better that men ſhould hate vs without cauſe, then that God ſhould haue a quarrell againſt vs vpon a iuſt cauſe? Is it not much better that they ſhould ſcoffe at vs for good, then that God ſhould plague vs for euill? What a ſhame is it therefore for vs, that when wee heare wicked Heretickes ſpeaking againſt the law of God, and prophane Atheiſts breaking his law, and blaſpheming his name, wee ſhould hold downe our heads, and become mute, as though it were a matter of ſom great diſcredit for vs, to ſpeake for that which God himſelfe in his owne perſon hath ſo highly recommended vnto vs?

Vſe. 3 Thirdly, this ſerues to teach vs to keepe this law ſpiritually, becauſe it is ſpirituall: for ſuch as God is that made the law, ſuch is that law which hee made. It reacheth therefore to the inward parts of euery man, and lieth cloſe vpon his conſcience. And indeed in this it doth eſpecially differ from the lawes of men: for they doe tie the hand, and the tongue, and the foote, to the good abearing, and take notice if any of theſe bee faultie againſt them: but they meddle not with the heart, and make no queſtion of the inward motions of the ſoule, becauſe man can bring in no proofe of ſuch

ſuch a breach of the law, neither can hee haue any witneſſe againſt the inward corruptions. But God ſercheth the hearts, and trieth the reines, and entreth into the ſecrets of the ſoule, and therefore hee commands vs to loue him with all our heart, and with all our ſoule: not contented with ſuch a loue onely as is declared by the outward behauiour of the body. And ſo for our neighbour, he commandeth vs to loue him, not outwardly onely, in ſalutation, courteſie, and good ſpeeches, but inwardly alſo as our ſelues, that is, in truth, conſtantly, feruently, and without guile and diſſimulation. Therefore all the obedience performed to God, muſt proceed from within, and come from the heart, elſe it ſhall bee no whit acceptable to him. That which groweth without, if it come not from the roote of ſincerity within, ſhall afford no comfort to our ſoules in time of triall. But if wee will haue our outward obedience to bring forth any fruit to our owne ſoules, or glory to God, wee muſt looke that it haue it beginning from an vpright, ſound, and faithfull heart. For whatſoeuer is done for merit, as the Papiſts doe, or for vaine-glory, as the Scribes and Phariſies did: this is not ſpirituall, this proceedeth not from the loue of God, but from ſelfe-loue: this is a reflectiue kind of friendſhip, that maketh vs doe ſomething vnto others, that they may recompence vs againe, with the like or a better reward. But then is our obedience true and vpright, when it commeth from a good heart, with deſire and purpoſe to ſhew our obedience to God, and our loue to men. Leuit. 19. 18 Math. 22. 39

All theſe words.

GOd ſpake not the firſt Commandement onely, nor the ſecond or third, and left there: but hee ſpake them all; and gaue as ſtrict a charge to keepe euery one, as any one; and no one was vttered by Gods voice, or written with his owne finger more then the other. Whence is to be learned, that whoſoeuer will haue any true comfort by his obedi- *Doct.*

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ence to Gods law, must not content himselfe to look to one,
or two: but must make conscience, and haue a care to keepe
Reason 1. them all and euery one. First, because hee that is the author
of one, is the author also of all the rest; and he that hath pro-
2 mised a reward for keeping one, hath promised a reward al-
so for keeping all: and he that threatneth to punish the of-
fender doth not say, if thou breake this, or that, thou shalt
Iam 2.10 bee cursed: but hee that continueth not in all without except-
Deut 27.26 ion, is accursed; and liuing, and allowing himselfe in the
3 breach of any one, shall bee sure to beare the wrath of God,
as guiltie of all. For hee that doth many good things, and
yet alloweth himselfe to bee disobedient but in any one
thing, stands in danger to reuolt continually; and to become
Mat.6.10 a wicked and open persecutor. And this was *Herods* case, he
did many things according to *Iohns* preaching, and did
heare him gladly, and for other commandements was reaso-
nably willing to be ruled; but for the seuenth he must needs
haue a dispensation; and hee kept this resolution; that let
all the Preachers in the world say what they could, he would
not be brought to leaue his incest, nor to part with his bro-
thers wife. Therefore wee see how soone hee fell to breake,
first, the third Commandement, in swearing to that light
and wanton woman, to giue her whatsoeuer shee should
aske, and then also hee grew to persecute *Iohn*, and cut of
his head: so, taking libertie to himselfe to breake the se-
uenth Comandement, hee cast off all care and regard of
the rest. So the yong man in the Gospell, hee thought him-
Mat.19.22 selfe in a good forwardnesse to heauen, and indeed hee had
done many things, and many good parts were in him, so that
Christ himselfe did loue him: but when Christ had told
him, that one thing was lacking, and that he must sell all that
he had, and if he did so, he should be no loser, for hee should
haue an inheritance in heauen: then hee looked sadly, and
went his way. He could haue been content to haue had that
inheritance that Christ spake of, so that hee might keepe his
earthly possession, too: but if the question were, whether he
would take heauen or earth, he chose rather to leaue heauen,
then to part with the earth. So that he that liueth wittingly

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and purpoſely in the breach of any one commandement, fals away from the reſt: as contrarily hee that hath reſpect to all the commandements, is ſure that hee ſhall neuer be confounded, Pſalme 119.6. And ſo *Iames* ſaith, Chap. 2. verſ. 10. *He that keepeth all, and breaketh one, is guiltie of all*: not meaning that if one through infirmitie ſlippe into any fault, hee was ſtraight way guilty of the whole law (for it may bee truelie ſaid, that hee which breaketh all through weaknesſe, not allowing himſelfe in it, but ſtriuing againſt it, and crauing pardon, is reputed guiltie of none) but this he meaneth, that whoſoeuer ſeemeth to keepe all the other commandements, and yet will willinglie maintaine, and beare with himſelfe in the breach of any one, he did neuer performe any true obedience vnto any. Though one bee no theefe nor adulterer, yet if hee be a Sabbath-breaker, he breaketh the whole lawe. For if one aske him why doe you not commit adulterie? and he ſay, becauſe God commandeth that I ſhould not; then he would keep the Sabbath alſo, for they be both alike the commandements of God: but if it be not becauſe God commandeth, then he doth not obey the law, but ſerue himſelfe. Therefore he that makes no conſcience of all Gods lawes, hath no ſoundneſſe and fidelitie in him, becauſe hee doth not remember that God ſpake all theſe words.

The vſe of this is, firſt to confute Popiſh religion, and to prooue that they be altogether carnall and ſinfull people, and make no conſcience of any lawe of God; becauſe for the ſecond commandement, they doe wholly allow themſelues to breake it: for the ſcope and ſumme of that commandement is, that we ſhould ſerue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuice of mens braines? And what doth it conſiſt of, but of the precepts of men? For where doth the word of God teach them to make Images lay-mens bookes? Nay doth not God directly call them teachers of lies? And what warrant haue they for their Maſſes and Pilgrimages, and ſuch other ſtuffe, wherewith their religion is pellered? Therefore they bee hypocrites, and make no conſcience of any of God commandements. And moſt of them haue no *Vſe* 1. Habac. 2. 18

care of the Sabbath, but haue more regard of their Idoll holy daies, which the Pope hath appointed, then of the Sabbath day, which God hath commanded. So, for moſt carnall profeſſors among vs, who almoſt is there that regardeth the Sabbath, and feareth to breake it, any further then the law of man will take hold of them? and ſome be afraid, leſt, if it be known they ſhould bee reproued for it publickly, and the Miniſter ſhould make them hear of it in the Church. But if they could keepe themſelues cloſe from the Magiſtrate and Miniſter, would not moſt men willingly bee following their buſineſſe that day? This is to proclaime themſelues hypocrites, & that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good Chriſtians, and do keep the law of God, for they doe not ſteale, nor ſweare, nor lie: but doe they not know that God ſpake all theſe words, and therfore hee hath no ſound heart, that addicteth not himſelfe to keepe them all.

Vſe 2. This muſt teach vs alſo, that when wee ſee that God doth not bleſſe vs according to his promiſes made to thoſe that keepe his commandements, then we muſt examine our ſelues diligently concerning our obedience to this his law, whether we liue not in ſome ſin, or whether ſome old ſinne lie not in vs, which hath neuer been repented of: for certainly God laieth no puniſhment vpon vs, but only for cõtempt, or neglect of his law. Wherefore, when he ſtrikes vs, wee muſt begin to examine our obedience. So did *Iacob* in Geneſis, vvhen his
Gen. 35. ſons *Simeon* and *Leui* had committed that cruell fact, and hee was therefore become odious in the ſight of the people of the land: then hee knowes that there could not be ſuch trouble without, if all were well within. Therefore he begins to ſearch his familie, and to ſee how all things went there, and then he perceiueth preſently the cauſe of all theſe ſtirs; for his houſe was ſtained with Idolatrie, his wife had gotten her fathers Idols, and many of his people were infected with ſuperſtition. Then no wonder, though there were ſuch troubles abroad, when there was ſuch diſorder at home. Therefore he purgeth his houſe of all this filthineſſe, and burieth all theſe Idols in the ground, that they might neuer hurt him or any of his any

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more. Alſo this ſerueth for the ſingular comfort of all Gods children, that ſith all theſe be Gods Commandements, euen all as well as one, therefore they ſhall haue power alſo to obey them all, as well as one. For that God that hath enabled vs to keepe ſome, can as well ſtrengthen vs to keep all the reſt: becauſe that power which we haue to obey one, is not from our ſelues, but from the worke of God in vs. And indeede God doth not giue vs theſe lawes, that we ſhould imagine wee can obey them of our ſelues, but that (ſeeing our owne wants) we ſhould goe to him for helpe. Why then ſhould not euery Chriſtian hope to bee able to yeelde obedience to God, in whatſoeuer God commandeth him? As God witneſſeth this of *Dauid* that he was a man after his owne heart in all things, ſaue in the matter of *Vriah*: for there he ſinned preſumptuouſly; his heart was vpright in all things elſe. And likewiſe as it is ſpoken of *Zacharie* and *Elizabeth*, that they were perfect & vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other Saints) but they were vpright and ſincere, their heart was true vvith God, and ſo God can and will giue grace vnto all his, to obey euery one of his commandements vvith a true and vpright obedience. So that no man ought to diſcourage himſelfe, in reſpect of the corruption and frailtie that cleaueth moſt faſt vnto him. But oh, will ſome ſay, for other things I haue ſome hope that I ſhall ouercome them: but I ſhall neuer get the better of this or that ſinne while I liue. Well then, other ſins you hope you can ouercome: but whether haue you power to ſubdue them by any vertue of your owne, or from the working of Gods ſpirit in you? If you ſay from your ſelfe, then you ſpeak ignorantly and fooliſhly: for fleſh cannot kill any ſinne, this muſt be the vvorke onely of God: but if you ſay that Chriſt Ieſus did giue helpe vnto you againſt them, why ſhould you doubt of victory againſt this? Hee that gaue you abilitie to ouer-rule your fleſh in ſome things, cannot hee giue the like in all? Yea, this very mercy, that hee hath giuen you a diſpoſition and power to obey him in one commandement, is a ſure teſtimony to you, that he will doe the like in the reſt; ſo that, by humble, faithfull, and feruent prayer, you craue this

Vſe 3.

1 King. 13.5

Luke 1.6

grace at his hands. This therefore which he ſaith, God ſpake all theſe words, is a maruellous encouragement to the Saints, that therefore, feeling their wants in any dutie, they may goe to God and ſay, Lord thou art the author of all theſe Commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knoweſt, O Lord, that there is no power in me to obey the leaſt of them, therefore I come now for helpe and grace from thee, to make me obedient to all as well as thou haſt to ſome: ſo we ſhall obtaine grace to keepe euerie one, as well as any one.

I am Iehouah.

THis word ſignifies the eſſence of God, and his abſolute perfection in all his attributes. It is expounded in Hebrewes 13. 8. *Chriſt yeſterday, and to day, and the ſame for euer:* and Reuel. 1. 4. *he that was, and is, and is to come;* He that is the ſelfe-ſame in all his properties euermore, as hauing his being in and of himſelfe. It declareth, firſt, Gods Eternitie, whereby hee differs from all creatures; whereas men and Angels, though they be euerlaſting, and ſo ſhall haue no ending, yet they bee not eternall, for they had a beginning from him, as other things had, but he from none. Alſo power, and wiſedome, and mercie, and iuſtice, and ſuch other things which are properties in men and Angels, in him are natures: in vs they are weake and imperfect, in him abſolute and perfect. Men and Angels are ſtrong, mercifull, iuſt, patient, true: but hee is ſtrength, mercie, patience, and truth it ſelfe: in them theſe things are qualities, and finite, and therefore changeable: in him eſſentiall and infinite, and conſequently vnchangeable.

Vſe 1. This muſt teach vs earneſtly to ſeeke his loue and fauour; *Act. 17. 28.* which if wee haue, nothing can hurt vs: *for in him wee liue, moue and haue our being.* Hauing his loue, we haue all power, wiſdome, and counſel on our ſide. If he be perfect in himſelfe, and all creatures haue what euer they haue, from him, what neede wee feare (he being with vs) what all the creatures can doe againſt vs? ſeeing that all their power is deriued from him, and vſed at his direction. We ſee among men, if there be

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one whose estate depends wholly vpon his Landlords courtesie, that may put him out, and begger him when he please, how carefull is hee to please him, and haue his fauour, least through his displeasure he should be turned out of all? So is it with all the men on earth: they be all Gods tenants, and that at will: no man holdeth any thing by lease for an houre: our breath is not our owne, but his. It is at his appointement what shall become of our soules and bodies, whether they shall bee saued or damned. And hee is such a God, whose anger is an eternall anger, and his wrath and eternall wrath, & his plagues euerlasting plagues: therefore how carefull and diligent should we be to please him? And then we shew our selues to beleeue his power and infinitnesse, when it is our greatest care to seeke his fauour. Dan. 5. 23

Secondly, this is for the consolation of Gods children. Is God the same for euer, and that in his dealing to his children? And hath hee heretofore vsed his power for their defence? his wisdome for their direction? his mercy for their comfort? Then he will doe the same stil to vs also. Therefore when any of his children haue beene brought into great miserie, and that for their sinnes, as *Manasseth* was to that hard case for his great wickednesse, yet when he repented, and betooke himselfe to prayer, wee see God heard him, and holpe him both out of his sinnes and miserie: Did he deale so with him? Then he being *Iehouah*, the same for euer, without any change, hee must deliuer vs also when we call vpon him. But are wee sure to be deliuered out of this trouble, and to be set out of this debt, or temptation, if wee call vnto God? This we are sure of, that if we cry to God, he will deliuer vs from our sinne, & from the punnishment of it: or if the crosse do hang still vpon vs, hee will sweeten it with some spirituall comfort, and strengthen vs, that wee shall be able to endure it, and so recompence it with heauenly grace, that we shall gain more in the spirit, then wee lose in the flesh. But vnlesse that we beleeue that God is *Iehouah*, and immutable, all the histories of the Scripture are made vnprofitable vnto vs: then we haue no vse nor comfort of those things which we heare and reade: as how God blessed *Abraham*, and deliuered *Iacob*, *Vse* 2.

and did many wonderfull things for his people in former time. But if wee hould this firmely, that God is the ſame for euer, this is ſure, that whatſoeuer good thing he did for them, hee will doe the like for vs, if wee vſe the ſame meanes. So alſo if any one hath found in himſelfe, that at ſuch a time I was in great troubles and terrours, and then I prayed vnto God, and I know that he heard my prayer, and helped me: Are you certaine that God did heare you when you cryed heretofore? Then you may bee farre more ſure of this, that if you cry againe, he will heare you againe, elſe hee ſhould not be *Iehouah*. If he haue been yours once, he is yours ſtill, and will be yours for euer.

3. This is alſo for the terrour of the wicked. Is God *Iehouah*, conſtant and vnchangeable? Then looke what plagues proud perſons haue had heretofore, the ſame ſhall they haue now, ſo ſure as God is true, vnleſſe they repent and get pardon in Chriſt. Hath God plagued theeues, and adulterers, and prophane perſons in former times? Hee is *Iehouah*: let them looke to it: it is his name and nature, to hate and plague them that be ſuch, euerlaſtingly; vnleſſe there be repentance on their part, and pardon on his. Likewiſe, can any one ſay by experience, I fell into ſinne heretofore, and then I got a wound to my conſcience, a blot to my name, and hurt to my bodie? then aſſure as the Lord liueth, as ſure as God is *Iehouah*, without change; ſo ſure make account to ſpeede as ill in ſinning now, as you did before. Many that did ſteale before, and were brought to ſhame, and could ſcarce ſaue their liues; yet when they are deliuered, vvill fall to it againe, but yet farre more cloſely (as they imagine) and with much greater skill in the trade: and then they thinke all ſhall bee well. But who found them out before? Did not the righteous God, that vvill reward wicked men according to their wickednеſſe? Then bee ſure, that as hee hath already ſhewed his power, and iuſtice, and anger againſt their ſinne; ſo vpon like prouocation, he will doe the like againe. Let them not looke for better ſucceſſe in their latter ſinnes, then in the former, ſince God remaineth conſtant, and is both able and ready to puniſh them.

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So ſome haue plaid the filthy perſons, and God hath ſhewed it to men, to their diſcredit: will they then fall to it againe, and thinke they can hide it? No, they ſhall not, for God will reueale it. Though they may thinke God will be careleſſe of them, yet hee will not be careleſſe of himſelfe, and his owne name. As ſure as hee is *Iehouah* that brought them into the pikes before; ſo ſure, if they turne againe to their filthie vomit, he will bring them to ſhame againe; either in this life, to make them repent, and iudge themſelues: or if not, then ſure in the life to come, where the burthen ſhall bee much more heauie & intollerable vpon their conſcience, and ſhall preſſe them downe to hell. It is a wholſome medicine for ſuch ſinners, to come to ſhame heere, that, if it may be, they may be brought to repentance and amendement.

So much for the name of God, *Iehouah*; that he is without change, or ſhadow of change: what euer hee hath done, hee will doe the ſame for euer.

Thy God.

THE former argument of obedience vvas taken from Gods nature, that he was eternall in iuſtice to puniſh ſinners, and in mercy to rewarde his children. Now this is from his goodneſſe, *I am thy God*; Almighty indeed I am, infinite, eternall, and perfect; yet ſo, as that I abaſe my ſelfe to take care for thee, to haue a louing heart towards thee, and to be thy father, and to make thee my childe; to be thine husband alſo, and to make thee my ſpouſe; one that haue promiſed to giue thee all good things, and to remooue all ill things from thee: this is to be thy God. If God had ſet downe onely his infinite maieſtie and greatneſſe, and his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, that he is our God, and giues vs theſe commandements for our owne benefit, and becauſe he loues vs.

The doctrine hence gathered, is, that if euer wee will obey God in ſoundneſſe, then wee muſt know him to be our God, to haue tender care of vs, to loue vs, and that vve ſhall ſpeed beſt, when we yeeld moſt obedience to him. And this reaſon *Moſes* ſtill vrgeth vpon the Iſraelites: Thou muſt obey him, and

Doct. If we will euer obey God in ſoundneſſe, then we muſt know him to be our God.

and heare his voyce, for hee is the Lord thy God, that loues thee, and careth for thee.

Reason will shew this: for if wee heare that God is infinite in power, and doe not withall know that he is our God to vse his power for our good, then it makes vs feare, because vvee know not where to hide our selues from him; when we heare his infinite iustice, we quake and tremble: as nothing vexeth the theef more, then to heare of a iust Iudge, for then he hath no hope of escaping, vnlesse he haue a pardon, and know that the Iudge comes to deliuer him, and to doe him good. Also when wee heare of Gods patience, and goodnes, and mercy, this will be but a vexation to vs, vnlesse vve knowe that he is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we must not feele it. For then the wicked heart obiects thus: They preach much that God is mercifull, gratious, &c. But what is this to me, that he is so to others? I am sure he is not so to me: I shall fare neuer the better for it. This vexeth the guilty conscience, to heare that such good things are laid vp in store for Gods children, and yet he must taste of none of them: As for a beggar, that hath nothing, to heare tell of large possessions, and great reuenwes, that must be left to such and such a one, this is tedious vnto him, and makes his miserie more bitter. And in this case, till men be perswaded that God is their God, they count it bootlesse to pray; and as for giuing of thankes, they want matter and arguments. So that nothing can moue or allure vs, to seeke God, till we know that he is good to vs. and will giue vs saluation. Therefore if euer wee would yeeld any cheerefull obedience to God, let vs labour to feele the truth of that vvhich God speaketh, that he is our God, our Sauiour, and hath done and alwaies will do more for vs then any other can, and therfore we will obey him aboue all.

Vse 2.

To this end then vvee must examine vvhether God hath wrought those things in vs, which hee doth in those vvhose God hee is. As first, for God the Father, he regenerates, and begets vs anew by the word of truth: try then, whether vvee haue this note in vs or not. Doth the word of God abide in vs? Hath the immortall seed made vs new creatures, and be-

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gun to worke immortalitie in vs? Then conclude, Sure God is our God.

Secondly, God ſheds his loue abroad in the hearts of his children, and makes them cry *Abba* Father. This is not ſo in men: they, when they beget a ſonne, cannot beget a child-like affection in him: but oft times the children are rebellious and ſtubborne: but if God beget a childe to himſelfe, by the ſeed of his word, he makes him affected to him, as to his father. If then we haue this affection to God, that we loue him as our father, certainely this is his worke, and wee are his children. Rom.8.15

Alſo God the Son, Chriſt Ieſus: where he comes, he kils ſinne, he abates our luſt and worldlineſſe, and workes a freſh ſpring of grace and holineſſe: but if we feele no worke of his death in vs, to mortifie our ſinne, then how can we know that he died for vs? If the power of his reſurrection haue had no effect in vs for our ſanctifying, how can wee beleeue that hee did riſe againe for our iuſtifying and quickning? So for God the holy Ghoſt, where he commeth, he conuinceth the world of ſinne. Before, a naturall man can ſay much for his ſinne, he can defend it, and hath wit to alledge many things for it, and will hold vp his head in maintenance of it: but when Gods ſpirit once entreth into the heart, that ſets him downe, and makes him he cannot looke vp, till he haue confeſſed his ſin, and craued pardon and beene aſhamed of it thorowly. But many there be that would be thought to haue Gods ſpirit, yet will not be reproued: but that is verified of them, that is ſpoken of the foole in the *Prou.* 27 22. *Bray a foole in a morter, as wheat is brayed with a peſtle, yet will not he depart from his folly.* But if Gods ſpirit reproue and check thee for thy ſinne, and make thee feare; bleſſed art thou, for God is thy God. Gal.5.24 Ioh.4.14. Ioh.16.8.

Oh but I am more troubled and terrified now then I was before. True: and it muſt be ſo. For Gods ſpirit, where it takes place, muſt needs conuince men of ſinne. For it is not (as many thinke) a matter of wit, to ſtand in defence of ſinne and bee able to ſpeake for a bad thing, but it is a matter of luſt; for where luſt hath dommion, it whets the wit to ſpeake for it, and the diuell helps: but if Gods ſpirit come once, it driues

driues to a plaine confeſsion, and caſts downe Satans dominion, and then luſt ruleth the wit no more. Alſo the fruits of the ſpirit are loue, ioy, peace, &c. Then try thy ſelfe in theſe things; not to haue beauty and ſtrength (for a Bull or a Lion is ſtronger then a man, & many other beaſts too) but to haue patience and gentlenelſe, and a moderate ſpirit to adorne thy minde, theſe bee true ſignes of Gods ſpirit. Alſo the holy Ghoſt makes vs to cry *Abba* Father; it makes vs able to breathe out our requeſts vnto God, and to poure out our ſupplications before the moſt high: if vvee haue this ſpirit of prayer, then it is plain the holy Ghoſt is ours. So that, if God the Father hath regenerated vs, and Chriſt hath killed our ſinnes, and the holy Ghoſt hath made vs aſhamed of them & to confeſſe them, likewiſe if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this will make vs obey: but if this be ſhaken, all is ſhaken: for this is the foundation of all obedience.

Gal. 5. 22

Rom. 8. 15.

But men will ſay they haue a faith, and beleeue in God: which if they had, it would bring foorth obedience, and haue workes. For how can they chuſe but obey God, if they holde this ſure, that God loueth and regardeth them, and will giue them a reward for euery good thing that they doe? And this euery one muſt performe, that will ſay, God is my God.

Vſe 2. And heere is to bee remoued the iniurious dealing of the Papiſts: who, as themſelues are iuſtly debarred from the aſſurance of Gods mercy, becauſe they reſt on their owne merits, ſo would they deprive all others of the comfort of perſeuerance, making this a certaine point of their religion, that no man ſtands certaine of ſaluation: and by this meanes they hinder men from cheerfull obedience, and cut off all ſound thankefulneſſe.

Which brought thee out of the land of Egypt, out of the houſe of bondage.

NOw he proues himſelfe to be their God, becauſe he had done ſo wonderful things for them, in their marueilous deliuerance, that though *Pharaoh* and all Egypt was againſt them

them, and (which was worst of all) their owne vnbeleefe, yet God broke thorow all, and set them free.

Out of the land of Egypt.

THis Egypt was a Country subiect to much Idolatrie and superstition, and therefore exceeding dangerous to dwel in, Ezek. 20. 7. 8. In which respect, Rome is compared vnto it, as to Sodome for filthinesse, Apoc. 11 8. Hence we learne that it is a great fauour of God, to bee deliuered from idolatrous places. Though they had enioyed there as great commodities for their bodies, as they were pressed with burthens and bondage, yet this were a preferment, to be drawne out of such perill for their soules. *Iohnah.* 24. 23. reckons it among the principall and memorable mercies of God to *Abraham*, that hee brought him out of Vr of the Chaldeans, where his ancestors serued strange Gods: yet it was a Countrie very fertile and delightfull, vvherein his kindred and acquaintance dwelt; and his owne natiue soile, wherein he had been borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent contagion, Apoc. 18. 4. As the Israelites had been, as appeareth by the golden Calfe, which they were so ready to make in the wildernesse: or else they must daily vexe their owne soules, and be vexed by others, as *Lot* was for their corporall vncleannesse of Sodome. *Doct.* A mercy of God to be freed from dwelling in Idolatrous places.

And therefore iust cause haue we to magnifie the name of of our gracious God, who hath freed vs from as great a perill, with lesse difficulty, and more ease. Wee are translated out of Egypt and Babel, yet without trauell or iorney. Our places are swept from that vncleannesse at home, and Ierusalem is come to be situate in our land amongst vs. *Vse* 1.

This also serues much for the reproofe of them that onely looke to their bodies and present estate, without any regard to their soules: and therefore whithersoeuer their commodities lead them, there they plant themselues. Be the townes or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they will dwell, and there they will match their children. But *Abraham*, Gen. 24. 8. was most carefull to auoide this, as appeareth *Vse* 2.

peareth by his charge to his seruant, *Beware thou bring not my sonne backe to the Countrey from whence I came.*

That was the land of his natiuity, where himselfe had been borne, and brought vp: there dwelt his Countrey-men, acquaintance, and friends; and yet hee would not suffer his son to be there planted, from whence he himselfe had been transplanted: not because there was no likelihood of wealth or liuing, but because there was perill of sinfulnesse and infection, as he well knew by former experience in himselfe and his ancestors. And therefore the very motion of reducing *Isaack* backe thither, mooued him to giue so earnest a charge to his seruant, to be very wary to auoid it. As if he should haue said, So farre as thou doest respect thy duty towards mee, so farre as thou meanest to discharge the trust committed to thee, so farre as thou beareſt any loue or tender affection to my son, so heedfully looke to this, to make no conclusion for *Isaack* to returne into those Countries.

Out of the house of bondage.

Doct. God will deuer his children out of all miseries.

IN that God deliuered them from this bondage, notwithstanding the extremity of it, this doctrine is gathered, that whatsoeuer misery Gods children be in, yet in the best time he will deliuer them: for this is not written for thē, but for vs.

They were vnder a long and strong affliction for many yeares space, vnder Tyrants, that vvhipped their bodies, and scourged them, and put them to labour aboue their strength, and (which was a most intollerable vexation) made the parents drowne their owne children. None euer entreated any so spightfully as they were vsed, yet wee see God deliuered them. So in the Psalme he saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor monie, for of that they are oft times bare enough; nor friends, for sometime they haue none; neither yet their strength, for they are often weakened and brought full low: But God will deliuer them. Let men get righteousnesse and faith, and the spirit of prayer, though they were in an iron furnace vnder *Pharaoh* his tyranny, in an house of bondage, let them but cry, and from thence God will deliuer them.

Psal. 34. 19

So in *Esters* time, a vvonderfull affliction it was, that the day

day of execution was appointed, when all the godly ſhould be put to the ſword, not one to be left aliue. But now, when they could crie vnto God, and had none elſe to goe vnto but onely to him, and him they would goe vnto, and ſtay vpon, knowing that he could helpe them if he would, and would alſo for his promiſe ſake deliuer them: then we ſee, the day that was appointed for their ſorrow, turned to their ioy; that which was purpoſed to bring deſtruction vpon them, brought deſtruction vpon their enemies; and the day of their moſt extreame captiuitie, prooued to bee a day of their moſt ioyfull deliuerance.

And it muſt needes bee ſo: for elſe God ſhould loſe the end of his corrections, for he corrects them to make them partakers of his holineſſe. But if he ſhould ſuffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more ſinfull: and therefore hee ſaith, hee will not let the rod of the wicked lie alwaies vpon the righteous, leſt hee put forth his hand to euill. Noting, that if the godly ſhould bee too much afflicted, they could not hold out; but would turne aſide to ſinfull courſes: but God will none of that, for then he ſhould miſſe of his intent. So he ſpeakes in another place. Eſay 57. 16. that he *will not alway chide, leſt the ſpirit ſhould faint before him*: Shewing, that if hee ſhould not moderate the croſſes of his Saints, they would faint, and periſh vtterly, and then hee ſhould bee the loſer. *Reaſon.* Heb. 12. 10. Pſal. 125. 3.

If a man in taming his Colt ſhould breake his backe, or otherwiſe ſpoyle him, the Maſter ſhould not onely hurt his beaſt, but alſo hinder himſelfe: in like manner, when God comes to his owne elect, which before their calling *are* (as *Iob* ſpeaketh) *wilde Aſſe colts*, vntamed and vnruly; hee will maſter them, and humble them, & make them ſtoope; but he will not breake, deſtroy, or conſume them: for then the damage were his owne, hee ſhould croſſe his owne purpoſe, which is to bring them to life. Iob 11. 12. Heb. 12. 2.

Therefore Gods children may be aſſured of comfort; and a happy end ſhall follow an vncomfortable beginning; a ioyfull deliuerie ſhall come in ſtead of a grieuous ſeruitude.

The

Vſe 2. The vſe of this is to teach vs neuer to faint vnder our croſſes and troubles: be they vvhat they will be, neuer be diſcouraged. God is *Iehouah*, that can helpe, though men will not: yea though all were againſt vs, as *Pharaoh* and the Egyptians were againſt *Iſrael*, and none vvould mooue the hand to ayd vs, yet his helpe is ſufficient to preuaile againſt all. For, hath God deliuered vs from the yoke of ſinne and Sathan, and from the bondage of vnruly luſts? and ſhall not hee be able to ſet vs at liberty from weake men, that can onely oppreſſe our fleſh?

Hath he remoued the tyranny of ſinne, which vvould haue damned our ſoules? And cannot hee giue vs refreſhing from the miſerie of our bodies? If God deliuer from ſinne, death, and hell, neuer faint, as though he could not rid vs from outward afflictions: if hee haue ouercome the greater, the leſſer ſhall not withſtand him. God grant vs freedome from thoſe things that are ſimply euill (as ſinne is) and the cauſe of all ill: then it is eaſier to ſuccour vs againſt thoſe which are medicines againſt euill, and are often turned into bleſsings.

So that if Chriſt haue waſhed vs from our ſinne, the worſt and foreſt enemie, (for all the world cannot waſh away one ſinne) then neuer feare theſe leſſe matters.

Oh, but this makes me doubt whether I am Gods childe or not, becauſe I haue ſuch long and fiery troubles: if God loued me, would he afflict me thus? Then looke to this people here, they were the beſt Nation vnder the Sun, and none ſo good as *Iſrael*, euen then, when they were thus preſſed vnder *Pharaohs* cruelty. All other people were but as thornes, they were the Roſe: other were but harlots, they the Lords Spouſe: yet they were afflicted, and that indeede to keepe them from vngodlines and vvorldly luſts, and conſequently from damnation. So that, outward eaſe is no ſure ſigne of Gods fauour, elſe none ſhould haue beene ſo much in Gods fauour as the Sodomites, Canaanites, and ſuch like: for they had all the eaſe, wealth, and outward proſperitie of the world. And before the floud, *Cains* children had all the glory of the world on their ſide. They found out Muſicke, and keeping of Cattell, and other Arts, and all muſt be beholding to them.

Gen. 4. 20 21. 22

But

But let vs keepe Gods fauour, let vs feare him and pray vnto him, and then our long and ſtrong croſſes ſhall bring long and ſtrong comforts.

Secondly, let vs learne hence to prepare for croſſes, ſince Gods children may be ſore afflicted: elſe little doe wee knowe how they will ſting vs when they come. It is our beſt courſe therefore to get wiſdome, while the price is in our hands, to labour to get patience, and to acquaint our ſelues with God, that vvee may ſeeke to him, and waite for deliuerance at his hands. For that makes croſſes ſo tedious and grieuous, when they hit vs on the bare: whereas if wee had patience to beare them, and faith to empty our hearts by prayer, they would be eaſie. Nothing makes afflictions ſo burdenſome, as when they meet with an heart in which remaineth ſome ſinne vnrepented, or ſome paſsion not ſubdued. But if with faith and patience wee vvould yeeld our ſelues to Gods will, vve ſhould bee as quiet as Lambes, as Chriſt was: *As a ſheepe before her ſheerer* is dumbe ſo he opened not his mouth. So *Paul* in the Acts, when they perſwaded him not to goe to Ieruſalem, ſaid, *Woat doe you weeping, and grieuing mine heart? I am ready to die for Chriſts ſake at Ieruſalem.* He could be content to giue his fleſh to be whipt, and his body to be impriſoned, yea, and his life alſo to bee ſacrificed for Chriſts ſake. Nothing could bee too much or too deare to beſtowe vpon him. Eſay 53.7. Act.21.13.

Prepare therefore for croſſes, and we ſhall be able to beare them. But if vvee goe on in a fooles paradiſe, and thinke indeed this world is a vale of teares to others, but to me it ſhall be a place of pleaſure: they muſt haue trouble, but I muſt haue eaſe: then, when, in ſtead of ioy, we finde griefe that we looked not for; and we dreame of credit, but there comes nothing but contempt; wee imagine that God ſhould lift vs vp higher and higher, and hee caſts vs downe lower and lower; this caſts vs into ſuch deſperate paſsions, that we are neither fit to ſerue God nor man.

All this vvould bee helped, if wee could thinke Gods children haue in all times ſuffered afflictions, it is the lot of the righteous, and I muſt looke to taſte of the ſame cuppe, and therefore labour before hand to get patience, and to truſt in God

God, and to looke for helpe at his hands. Then wee should be like *Moses*, that in all those trials, when others were at their wits end for vexation and feare, was quiet and still, and God deliuered him out of all, as he will doe vs also, if we will (as he did) patiently rest vpon him. So much of the Preface.

The first Commandement.

Now follow the Commandements, whereof the first is contained in these words:

Exod. 20. 3. *Thou shalt haue no other Gods before my face.*

Doct. The more goodnesse God exerciseth towards vs, the more neerely wee should cleaue to him.

FRom the inference, that God will haue them therefore keepe this Commandement, because he deliuered them from the bondage and [illegible] of Egypt, wee learne that the more louingly GOD exerciseth towards vs, the more [illegible] are to cleaue to him. Deut. 10. 14. 15 *Behold, heauen and the heauen of heauens is the Lord thy Gods, and the earth with all that therein is: notwithstanding, the Lord set his delight [illegible] fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day, &c.* vers. 20. *thou shalt feare the Lord thy God, thou shalt serue him, thou shalt cleaue vnto him, and sweare by his Name.*

Deut. 10.

Vse 1. This serues to teach vs, that as they were to be stirred vp to obedience for their deliuerance by *Moses*, so we much more for our redemption by Christ: as we are also taught, Luke 1. 74. *That wee being deliuered out of the hands of our enemies, should serue him without feare all the daies of our life, in holinesse and righteousnesse before him.* For that is more excellent then the deliuerance out of bondage, by how much the state of vnregeneration is more grieuous then their corporall thraldome.

In that, men tyrannized ouer them: in this, the diuell, sin, and death: there the body only was tormented, here the soule deadly wounded: there was some intermission, this is perpetuall,

day

day and night: there death made an end of their misery, here it beginnes it: that was felt, and therefore they were willing to be relieued, this spirituall seruitude is not perceiued, and therefore they will neither seeke helpe, nor receiue it, when it is offered.

Then it reproues them, who the more they be freed from outward misery, the more they be in slauery to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet, *Iere.* 5. 5. complaines of the great men, that they were the greatest rebels against God: hee tooke off the yoke of want and misery, and they shooke off the yoke of obedience. *Vse* 2.

Thou shalt haue none other Gods before my face.

THe drift of this commandement is, that we should sanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negatiue part: to haue none other Gods, is not to haue any thing whereon we set our delight, or which wee esteeme more then God. The doctrine from hence, is, that we must suffer nothing to withdraw our soule, or any thing in our body, or soule, from God. For whatsoeuer withdraweth any thing in vs from God, that is a strange God vnto vs. That is euery mans God, that euery mans heart is most sette vpon. Whatsoeuer the minde of man is more carried after then the glorie and seruice of God, that is another GOD to him. As for matter of commoditie, if a man set his hope and his trust, and his heart vpon his wealth, this is Idolatrie. As in *Iob*, 31. 24. *If I made gold my hope, &c.* So the rich man in the Gospell made his wealth his GOD, because hee trusted in it, and did worship to it: for heere he speakes of the inward worship of GOD in the soule. If one then relie vpon wealth, and thinke himselfe safe when he hath it, and vndone if it bee taken from him; this is to make goods his Gods, and gold his hope. For if his hope be gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth; did hee not say to them afore, Thou art my confidence? So couetousnesse is called Idolatry: not that men bow downe their bodies to it; but, *Doctr.* Nothing should withdraw vs, or any thing in vs from God. Luke 12. 19. Colos. 3. 5.

(which is worſe) their ſoules and affections, their wit, memorie, vnderſtanding, yea, all their faculties, ſtoope to that, whereas they ſhould onely ſtoope to God. So that hee that loues riches aboue meaſure, and ſets his heart vpon earthly things, is one of the worſt ſort of Idolaters.

In like manner, pleaſure, and what other thing ſoeuer a man hunts after, more then after Gods glorie, is another God vnto him. As the Apoſtle ſpeakes of ſome voluptuous perſons, who would haue thought it an iniurie, if one had told them that they worſhipped not God, but their bellies: for they, no doubt, tooke themſelues to bee profeſſours of Religion, and ſeruants of God, as well as the beſt: howbeit the Apoſtle ſaith in plaine words, that they made their belly their God. For though they did not kneele downe, and hold vp their hands to their bellie, yet they ſet themſelues more earneſtly to feed themſelues, then to glorifie God: and were more grieued if they were pinched in a matter of victuals and good cheare, then to ſee the name of God diſhonoured and blaſphemed, or any ſinne committed. So thoſe that giue themſelues wholly to Hunting, Hawking, Dicing, Carding, or any ſuch vaine practiſes, they make theſe things their God. For they are more glad vvhen theſe things are effected according to their deſire, thē if any thing be brought to paſſe for Gods honor. And if they be croſſed in any of theſe things they are more vexed and troubled vvith it, then for ſwearing or ſtealing, or breach of the Sabbath, or lying, or any thing vvhereby Gods Law is violated. So *Ier.* 17.5. to truſt in any fleſhly thing is idolatrie: for, ſaith hee, *Curſed bee hee that maketh fleſh his arme.* Why, may hee not doe ſo, and ſerue God too? No, ſaith he, *he withdraweth his hart from God.* So that looke how much any one relieth vpon earthly things, ſo much hee forſakes God: and in vvhat meaſure he placeth his confidence in any thing elſe, in that meaſure hee remooues it from God.

Phil. 3. 19

All theſe vngodly men then bee worſhippers of falſe Gods, and make thoſe vaine things Idols to themſelues. So euen *Eli* was ſaid to honour his ſonnes more then God. Though hee were a good and holy man, yet, being too indul-

1 Sam. 2. 29

gent

gent to his children, in that hee contented himſelfe onely to haue admoniſhed them for their faults, and did not proceed to puniſh them when admonition would not preuaile, (as became him being a Magiſtrate) hee honoured his Children more then God. Yet hee did honour God, and was a good man: but through infirmity, and too much loue of his Children, hee was borne away from that care of the glorie of God that hee ſhould haue had; and ſo did beare with them more then hee ought to haue done; and this was that ſinne, for which God did ſo ſharply both in word reproue, and in deed correct him.

The vſe of this is, firſt to reprooue all ignoraut men, and vnregenerate perſons: it is certaine they haue other Gods. For euery vnregenerate man depends, either vpon himſelfe, or ſome other thing elſe, neuer vpon God: as hee ſaith of ſuch, *they ſacrifice vnto their nets:* not that they did offer burnt offrings vnto them: but becauſe they got much wealth by violence, they thought their riches came from their owne practiſes, & therfore imagined that God did not prouide for them, but that they had prouided for themſelues: and ſo did not thinke themſelues beholding vnto God, but vnto their owne hands that could finde meanes to get theſe outward things. So that euery carnall man ſets vp himſelfe, hee doth nothing but ſeeke and ſerue himſelfe, and therefore is his own Idoll, and another God vnto himſelfe. *Vſe 1.* Hab. 1. 16

This ſerues alſo to humble Gods Children daily with the conſideration of it: for who liues ſo holily, that doth not ſometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things? 2

Thirdly, that wee may keepe this Commandement, wee muſt learne to vſe all outward things, as though wee vſed them not, that ſo our mindes, and affections, and iudgements, may be ready to ſerue God, and wee may alſo bee preſt to doe his will. For whoſoeuer ſets himſelfe to root in the earth, and to luſt after worldly things, his heart will bee ſo occupied, and foreſtalled therewith, as that if he bee called to any ſeruice of God, he muſt ſay, *I haue married a wife, and cannot come:* 3. Luk. 14

my farme & mine oxen wil not let me come: & all this while he ſets vp a ſtrange God. But then ſhall we attaine to a ſincere (though not perfect) obedience to this Commaundement, if we can come to deny the world, and neuer to truſt to theſe things when we haue them, (for the abundance of them cannot helpe vs without Gods bleſsing) nor to be diſcouraged & caſt downe though they be all taken away; becauſe the want of them ſhall not hurt vs, if God be with vs: for wee liue by his bleſsing, and therefore we muſt ſet our ſelues onely to reſt on him, and not to leane to any creature.

Before my face.

BEcauſe this is the moſt ſpirituall commandement, and doth moſt preſſe vpon the heart, and we are moſt ready in this matter to diſſemble with men, and deceiue our owne ſoules, therefore God doth more neerely vrge it, and ſaith, before mee.

Doctr. Hence wee learne, that it is not enough ſo to behaue our ſelues, as that no impietie breake forth from vs before men, but wee muſt looke to our hearts, and ſee that no impietie come in Gods ſight. For a man may preach and exhort others to the loue of God, and yet if hee doe this for vaine glorie, and not for Gods glory, to get promotion to himſelfe, & not ſaluation to Gods people, heat that very time ſets vp an Idoll in his heart. For God ſearcheth the heart. Therefore *Dauid* ſaith to *Salomon*, See that thou ſerue God with an vpright heart: or elſe, for all thine outward obedience, thou ſhalt doe as good as nothing. For God hath a ſpeciall regard of the heart, and doth as well diſcerne the moſt ſecret things of the ſoule, as any man doth the outward actions of the bodie. So *Ieremie* 17. 10. *I the Lord ſearch the heart.* GOD doth not looke on the outſide onely, but on the inſide alſo. Shewes cannot deceiue him. If wee ſay, and ſweare, and proteſt neuer ſo much that we loue and feare him, if this be not in our ſoule, it is not before his face; but in his ſight there is nothing but hypocriſie and diſsimulation. For men firſt look to the outward behauiour, and hence deſcend to iudge of the heart:

We muſt not onely carry our ſelues well before men, but our harts alſo muſt be vpright in Gods ſight. 1 Chro. 28. 2.

heart: but God first approues the heart, and then the outward action. If we see good things outwardly, we are bound in conscience to thinke well of that man: but God will first see vprightnesse, and then hee will account well of the actions that we doe outwardly.

This then ouerthroweth them, that think if they can carry themselues that men cannot blame them, then all is vvell: whereas this is nothing. For God saith, *Cleuse thine hart from iniquitie, O Ierusalem, that thou maist bee saued.* No outward washing can doe any good, vntill the heart be first well and throughly clensed. *Vse 1.* Iere. 4. 14.

Secondly, this teacheth vs to carry our selues vvarily; and to feare as well secret, as open sinnes, because all secrets are open to GOD, and euery hidden thing is manifest before his face. This meditation helped *Iob*, that he would not allow so much as a wanton looke, or by-thought: for he considered that God beheld all his waies, and told all his steps; neither could he be deliuered from his Highnesse. If God had seene them onely, and not taken any great notice of them, it had not been so much: but as he saw them, so he kept them in such a remembrance, as that according thereunto *Iob* should receiue his reward. In this regard *he made a couenant with his eyes*, and did walke in feare continually, and would suffer no vanitie or filthinesse to enter into his hearr. But the vvant of this perswasion, that God lookes alwayes fully vpon vs, is the cause why men haue so many couetous, so many crafty and cruell thoughts, and such impure cogitations: yea, many are not afraid nor ashamed to thinke, & say, that Thought is free. But they shall finde, that though it be free from men, it is not free from GOD; and that they shall bee liable to the sentence of euerlasting death and condemnation before Gods iudgement seate, vnlesse they bee as carefull to cherish holie thoughts vvithin themselues, as to performe honest actions; and as diligent in purifying their hearts in the sight of GOD, as in vvalking ciuilly in the sight of men. *Vse 2.* Iob 31. 1. 3. 4. Thought is not free.

So much of the Negatiue part of this Commaundement. Now followeth the Affirmatiue.

The affirmatiue part of the first Commandement.

Wherein wee are commanded foure especiall things, *Viz.* To know God, to loue him, to feare him, to trust in him. If wee haue these things in our hearts, then God beares the sway there, and is the chiefe commander of our soules and bodies. And first of knowledge: This Commandement enioyneth euery man to know God, according as hee hath reuealed himselfe in his word, both in essence, persons, properties and actions: and according to his knowledge, to compose his heart and all his affections. As Christ saith, *This is eternall life, to know thee, and whom thou hast sent Christ Iesus.* He that knoweth God in Christ, hath the life of grace in him, which is called eternal life, because though it haue beginning in this life, yet it shal neuer cease, but increase to an euerlasting perfection. For if any one doe thus know God, how can he chuse but loue him, and trust in him, and feare him, and doe euerie thing that he commandeth? Psal. 9. 10. *They that know thy name, will trust in thee.* So that the cause why men put their confidence in God, is for that they behold his power, truth, iustice, and all sufficiencie: and these will neither put their confidence in any meanes, how lawfull soeuer, nor yet fall to them that are vnlawfull.

To know God. *Doctr.*

Iohn. 17. 3

Vse 1.

As for others that doe not know him, they trust in the meanes when they haue them, and murmure against God, when they bee depriued of them: 1 Chronicles 8. 9. *Dauid* saith to *Salomon*, *My Sonne, know thou the God of thy Fathers, and serue him with an vpright heart, and a willing mind.* So Ioh. 13. 17. *If yee know these things, blessed are yee, if you doe them.* Whereby is implied, that though they should performe the duties which God requireth: yet if they did them not in knowledge and obedience of Gods holy word, they should gaine no sound comfort thereby, nor further their reckoning in the sight of God. This is the ground-work of all Religion, and the foundation of true pietie, to know God: for till wee know him, wee can neuer yeeld any faithfull seruice to him. Whereas whosoeuer knowes God aright, that hee searcheth into the heart and secret imaginations of the soule, will take heed how hee doth dissemble, and therefore he will striue to get an vpright heart, and hee will serue God with a willing minde.

minde. For why doe men ſo willingly ſerue great perſonages, and are readie to imploy themſelues in their buſineſſes? but becauſe they thinke, that hence they ſhall haue honour and credit as a reward of their ſeruices. If then we did faithfully conſider that God giueth ſuch excellent wages, as that no man can giue the like (for what doth hee not beſtow on them that feare him? He giues them his Sonne, he giues them his ſpirit, and grace in their heart, he giues them the bleſſings of this life, and eternall in the world to come) wee would ſurely ſerue him with a willing minde.

But on the contrarie, the cauſe and fountaine of all diſobedience againſt God, is, becauſe there is no right knowledge of God. As *Hoſea* complaines in his fourth Chapter, verſe 2. that *they lie, they ſteale, they commit adulterie, and blood toucheth blood.* But what is the cauſe of this confuſion? Becauſe there was no knowledge of God in the land: and where men know not God, what can bee looked for elſe, but all impietie againſt God, all vnrighteous dealing againſt men? Hoſea 4.1

This iuſtly reproues all ignorant perſons, that know not how many perſons there bee in the Trinitie, or at leaſt they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iuſtice, power, mercie, and ſuch like things. Theſe may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that wee know God. Therefore *Paul* ſaith, 2. Theſſ. 1.8, *That God will come with thouſands of his Angels in flaming fire, rendring vengeance to all thoſe that know him not, neither obey his Goſpell.* Theſe things follow cloſe; Doth not one know God? then it is cleere hee doth not obey his Goſpell, hee makes no conſcience of it. Therefore an ignorant heart is alway a ſinfull heart: and a man without knowledge, is a man without grace: and this ignorance is ſo foule a ſinne, as that it ſhal be ſufficient to bring Gods vengeance vpon them: and how light account ſoeuer men make of it, God will condemne them for this, that they remaine ignorant of him: for *Vſe* 2.

ſure it is, that ſuch men neither can or will haue regard to his commaundement.

3. And on the other ſide, this muſt ſtirre vs vp to call for wiſ-
Prou. 2. dome, and to cry for vnderſtanding, to ſeeke for it, and to digge for it as for gold and precious ſtones. Wee muſt often read Gods word, and confer and meditate vpon it: which if we doe, it will giue vs vnderſtanding, and then we ſhall ſee Gods properties, his goodneſſe, his loue, his ability, and readineſſe to helpe vs, and ſo wee ſhall be effectually drawne to truſt in him. And indeed, this often meditating and thinking vpon Gods word, is the next way to make vs like GOD, and to renue and repaire the image of God in vs. For, by ſeeing Chriſt in the Goſpell, we are changed into his image
2 Corin. 3. 18. from glory to glory; and the more we know him, the more we increaſe in being like to him. So long as we know in part, we are like in part; but when we ſhal haue perfect knowledge, then we ſhall be perfect in holineſſe, and perfect in righteouſneſſe, as he is perfect. As 1 *Iohn* 3. 2. he ſaith, *Now it appeareth not what wee ſhall be: but vvhen he ſhall appeare, we ſhall be like him.* And why like him? Becauſe *we ſhall know him as he is.* So that the perfection of knowledge, wil bring the perfection of holineſſe; and the more we increaſe in knowledge, the more all good things will increaſe in vs: and if our knowledge were once perfect, we ſhould be perfect, without weakneſſe or infirmity.

Loue God. The next dutie is loue. That we muſt *loue God with all our*
Act. 17. 28. *hearts, and all our ſoules*, as is commaunded, *Luke* 10; the reaſon is, becauſe he is that *Iehouah* in whom we liue, moue, and haue our being: he is our God that giues vs all good things, and can onely free vs from all ſinne and miſery: therfore we are bound to ſettle our whole loue vpon him. And indeed this is the cheefe dutie, & the beſt fruit of knowledge. For this worketh all cheerfulneſſe to obey, conſtancie in obedience, patience in ſuffering, and procureth acceptation from GOD for all our ſeruices. But becauſe it is ſo plaine a duty, as that no man will deny it, it is beſt for vs to ſhew ſome marks, whereby we may ſee in what meaſure we haue attained to loue God.

The firſt may be, how we delight to ſeek God in the means where-

wherein he hath appointed to meet vs. For in what measure we can offer our selues to GOD in those things wherein he offereth himselfe to vs; in that measure we loue him. If we be willing to aske all good things, and to seek comfort at his hands by prayer, and to lay open our vvants to him, and as it were to conferre with GOD: if we be desirous to come to heare his vvord, wherein we may see his wisedome for our direction, his mercie for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and to supply all our wants; then we do indeed loue God: and the more we can reioyce in these things, the more we loue God; and the lesse we delight herein, the lesse we loue him. So for the Word & Sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud. Marks to know whether we loue God or no.

Would we then try how we loue GOD? vvee may try it by examining what desire we haue to these things. Would vve come to this banquet of the heauenly King, to eate the body, & drink the bloud of his Son that is set before vs, rather then to the table of an earthly king, to taste of such chear as he can make vs? then this affection is truly in vs, because we haue a sound delight to come where he is. For in these meanes God doth offer himselfe vnto vs, and commeth to abide with vs, as Christ saith, that he and his Father will dwell with vs, & the holy Ghost also will come into our hearts. Iohn 14. 23

The second note whereby we may try our loue vnto God, is obedience. As Christ saith, *Iob.* 14. 21. *He that loues me, keepes my Commaundements*: he then that keepes Gods commandements best, loues God best. But if any one say, that he loues God as well as the best, and yet will deale falsely, and lie and dissemble, and let his heart runne after his couetousnesse: if no good communication proceed out of his mouth, but onely froward, & vvanton, and vaine speeches: let him know assuredly, he deceiues himselfe, and the loue of GOD is not within him. The loue of God, wheresoeuer it is truly seated, will cause obedience vnto God. 2.

If one should say, he loued the King as well as any subiect, and yet would alway be either practicing, or inuenting treason,

ſon, could wee beleeue him? No more may wee beleeue, or once dare to imagine that thoſe that commit wickednes, and walke in the paths of vnrighteouſneſſe, either are, or can bee, the friends of God, ſo long as they continue in their vngodlie courſe. Nay, ſo farre as a man allowes himſelfe to doe any thing contrarie to the Commandements, ſo farre he is a hatefull perſon and an enemie to God. *He that hath my commandements, and keepes them*, ſaith Chriſt, *he loues me*, Ioh. 14. 21. and Pſal. 81. 11. he proueth that the people would none of him, becauſe they would not hearken to his voice.

3. A third note, whereby we may diſcerne our loue to God, is the loue we beare to his children. 1 Ioh. 5. 1. *He that loues him that begets, wil loue him that is begotten of him.* If then we find in our hearts a good affection to Chriſtians, becauſe they are Chriſtians, without any reſpect what they haue bin, or may be vnto vs: if wee eſteeme of them, becauſe they beare a loue to Gods word, & haue the vertues of Chriſt ſhining forth in their liues, as loue, patience, meeknes, temperance & ſuch like, it is an vndoubted teſtimonie vnto vs, of our true loue to God.

4. A fourth marke is, If wee loue Chriſts comming, if we can willingly deſire his appearance to iudge the quicke and the dead. For whatſoeuer our heart is truly ſet vpon, we cannot but bee exceedingly deſirous to haue it with vs. Loue is ſuch a band, as doth tye and draw the minde vnto that which is loued. And therefore when *Paul* felt the loue of God ſhed abroad in his heart, he deſired earneſtly to be diſſolued, and to bee with Chriſt. So likewiſe in the Reuelation 22. 17. the Spirit, and the Bride ſay, *Come Lord, come quickly.* And euen in the naturall mariage in which the loue is much more weak and ſlender, this is manifeſt, that if the Wife loue her Husband, when hee is gone farre off, ſhe will bee very deſirous of his returne. If this bee ſo in this mariage (where there bee many infirmities and croſſes) that they long and wiſh for the companie of one another; how much more in the ſpirituall? where there is perfection alreadie in the husband, for hee is full of loue and all goodneſſe, and happineſſe, and will likewiſe free his ſpouſe from all miſeries, wants and infirmities, (when wee ſhall bee ioyned fully together) and fill

2 Tim. 4. 8

vs

vs full of all vertues and graces. In this marriage, I say, how can one chuse but long after this perfect and happy meeting? How can he that hath any loue and assurance of these things, stay himselfe? but hee shall be readie to flie vp into heauen, and the flame of his desire will burne aboue the cloudes, to wish that God would come and dwell with vs. If the Wife should say, I loue mine Husband as well as any, but she cannot endure to heare of his comming home, and it would make her sicke to be sent for to him, or to vnderstād that she should shortly meete with him: who doth not see that this were meere dissembling, and no true loue indeed? For, so farre as a Wife doth loue her Husband, so farre shee will desire his companie. So if we will beare others in hand that we loue God aboue all, and no man loueth God better then we, and yet neuertheleſſe haue no desire to come at him, neither would haue him by our wils to come at vs; what loue is this? It is very weake, or none at all. We must therefore pray and endeuour that wee may long and wish for the comming of Christ Iesus. For God hath giuen this to others of his children, that were as weake as wee; that when they did thinke of their Good estate and freedome from all sinne and miserie, as also of the perfection of all happinesse which they should enioy in the life to come, they were so inflamed in their hearts, as that they vehemently desired his presence, by which they should bee deliuered from all their woes, more then any Woman could desire the comming of her Husband.

The fifth and last note, whereby wee may trie our loue to God, is to consider how wee stand affected to that which hee hates. True it is that wee may loue a man vnfainedlie; and yet not hate all that hee hates, because his hatred may bee vniust, or hee may exceede in the measure thereof: But God (wee know) is perfect, and hates nothing but that which is hate worthie: and abhorreth none, but those that deserue to bee abhorred. Therefore wee must trie and see how wee stand affected to the world. For the Apostle saith, he that loues the world is an enemie to God, and 1. Ioh. 2. 15. For as well hee that loues that which God hates, Iam. 4. 4.

hates, as he that hates that which God loues, oppoſeth himſelfe againſt God. Therefore we muſt ſee how we hate couetouſneſſe, malice, pride, filthineſſe, falſhood, and ſuch like, for all theſe things God hates. But if one be ſo farre from abhorring lying, as that he himſelfe will lie: and ſo farre from hating flatterie, as that himſelfe will flatter and ſpeak faire before mens faces, but deprauе them behind their backs, if one be ſo farre from hating vnthriftineſſe, as that he will be a Gameſter, & ſpend thoſe things idlely and waſtfully, which God gaue him for a better end, and for which he muſt ſhortly come to a reckoning before his Iudgement ſeat: hee that vvalketh in theſe, or any ſuch waies, it is plaine, that he hates not that which GOD hates, and therefore doth not loue GOD.

The feare of GOD.

The next dutie here commaunded is the feare of GOD, vvhich alſo proceede from knowledge. For as the ſight of Gods goodneſſe, and mercie, and truth, will inflame the hart with a loue of him: ſo if one conſider his greatneſſe, power, and excellencie aboue all his creatures, this will ſtrike his heart with a wonderfull reuerence, and a great feare of his Maieſtie.

But for this feare, an obiection muſt firſt be anſwered. For 1 *Ioh.* 4. 18. he ſaith, *Perfect loue caſteth out feare*: and *Luke* 1. 74. *We are deliuered from all our enemies, that we might ſerue him without feare.* To this we anſwere, that perfect loue caſteth out a ſlauiſh feare indeed, and ſuch as is in the Diuels, who tremble before God, but ſo, as they runne from him, hate him, and rebell more obſtinately againſt him. Such alſo is in wicked men: when the threatnings of GOD arreſt their euill conſciences, and ſummon their wicked hearts, and draw them before Gods Iudgement ſeate; then they caſt off all ſhew of loue to Gods word, and breake out into open perſecution of Gods holy ſeruice and ſeruants.

Iames 2. 19.

But it is true, that whoſoeuer loueth God, cannot chuſe, but in the ſame meaſure alſo feare him. For the ſpirit of God that perſwadeth them of his fauour, and worketh loue, will declare his power and greatneſſe, which will worke a feare and awe of him. It caſteth out therfore the helliſh feare, that makes

make one flee from God, but is causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. Wee must then loue God with our whole hearts, and soules, and mindes, and withall haue such a fear as must draw vs vnto him, and yet terrifie our harts from committing any euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crucifie & restraine all ill affections and desires. This is commanded, *Esay 8. 13. Sanctifie the Lord in your harts, & let him be your feare & your dread.* The occasion of this precept was this:

Before in the Chapter hee shewes that there were feares, and rumors of warres in the Land: whereupon the people, and King, and all did shake, as leaues shaken with the wind, by reason of the great feare which was in them. Now then, heere he brings a medicine that will make them still and quiet; for the cause of their false feare was, because they were emptie of true feare; & they were so exceedingly troubled with men, because they could not looke vp vnto God.

But in the twelfth verse, the Prophet saith to Gods children, Doe not you feare their feare. Feare not you the feares of wicked men; for they feare nothing but pouerty, and outward disgrace, and a temporall death: these be base feares, and not worthy that the harts of the children of God should be taken vp with them, being but trifles: fear not these things then, nor yet them (that is, wicked men) feare neither the feares that wicked men feare, nor yet themselues.

But now, because the hart of man will feare something, and vnless it be very well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keep vs from all infection of such foolish terrors, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the praise of his power, mercy, and truth, and of all his attributes, and then he shall be our dread. For hee that vvill giue God the praise of his power, will neuer feare the wrath of man; for he knowes Gods power is more able to helpe, then mans is to hurt; he that giues him the praise of his mercie, will not faint in any necessity, for hee knowes that Gods mercie will supply all vvants. And he that giues him the

praise

praise of his truth, will not bee discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all.

Psal. 91. 15

Doctr. This is then to feare God with all our hearts: To feare him onely, and neither to feare wicked men nor the things that they feare: for so farre as wee doe feare either of these, wee breake this commandement, and our hearts are void of the true feare of God. *Luk.* 12. 4. 5. Christ saith, *Feare not them that kill the body, and after that are not able to doe any more.* But I will forewarne you whom you shall feare: *Feare him that after hee hath killed can cast into Hell.* Where it is said [*that can kill the body*], it is not to bee vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if hee had said, this is the nature of men, that if they see any grow powerfull and great, they are afraid, and thinke, How shall we escape? How can any be free from danger, when such persons are set vp? But why should you be so troubled at their promotion? Or why should you bee afraid? When they haue done their worst, what can they doe? The most is to trouble you a little, and to send you out of this house of clay to Heauen: They can goe no further but to the killing of the body. But if you will feare profitably, and so as you shall bee the better for it, I tell you whom you shall feare, and I repeat it againe, that you may the better mark it: I say, *Feare him, that after hee hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So *Eccles.* 12. 13. the holy Ghost saith, that *this is the end of all, to feare God, and keepe his Commandements.* And *Prou.* 1. *The feare of God is the beginning of wisdome.* Would wee then haue the beginning and perfection of wisdome, and the end of all? Let vs feare God, giue him the honour of his greatnesse, and tremble alway before his face.

Reasons to make vs labour for the true feare of God.

There are diuers reasons to moue vs with all our strength and indeauour to get this feare of God in our hearts, drawen from the benefits which will flow from it, to euerie one which doth in truth embrace it.

First

First, *Prou. 8. 13. The feare of the Lord is to hate euill, as pride and arrogancie.* Where he sheweth, that in what measure any one feareth God, in the same measure hee doth loath and detest all euill: yea not only the open and abominable sins which the world doth condemne, but the most secret and hidden. For he saith not, to hate euill, as murther and adulterie, but pride and arrogancie, those which lie in the heart, and doe not shew themselues to the world: yet hee that feareth God, will hate them.

This is one excellent priuiledge that hee hath, that feareth God, that he will not offend God, because hee hateth what euer might displease him. So that hee is fenced against all secret wickednesse. As we may see in *Ioseph*, though he might haue don that euill to which hee was solicited most secretly, so that no man could haue spied or perceiued it: yet hee would not for all the world consent: and the reason was, The feare of God, made him hate it in his heart: and hating it inwardly, hee would neuer practise it outwardly. So *Iob* speakes of himselfe, that hee could haue borne out oppression, and haue made all stoope to him, no man would haue gone about to finde fault with him: yet hee durst not for all that: for Gods iudgement was terrible in his eies, and he could not be deliuered from his highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him. Gen. 39. Iob 31

Secondly, the feare of God, if it once thorowly doe possesse the heart, will make one pliable and frameable to Gods will, though it be neuer so contrarie to his nature, and former behauiour: As the example of *Paul* will shew: for when God comes to him, and fils his heart full of feares and terrors, and strikes him downe to the ground, and lets him see his power and maiestie, and then after begins to reason the matter with him, and shewes him that hee is a persecutor of Christ Iesus; then he is presently quiet, and saith, Lord, what shall I doe? That which all the preaching in the world could not doe, nor all the miracles that hee had seene and heard, that did this feare of God worke in a short time, and did so effectually change him in that little space, that he neuer 2. Act. 9. 6

uer turned backe againe. He might haue thought, What would men say, if I should turne from persecuting to preaching? and all on the suddaine to be a Minister of the Gospell, that was a Persecutor? What will the high Priest say from whom I haue letters? They may deem me inconstant and to doe them iniury: and many other reasons might he haue had to haue with-held him from obedience: but all is nothing now, the true feare of God casts off all obiections; for it so suppresses the lusts of the flesh, & makes the strength of sinne so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Esay* 6. 5. God did send him about such a message, as he knew would be full tedious vnto him, and goe against his stomack, namely, that he must preach to harden the harts of the people, and be a Minister of death to his hearers: which was as bitter as death to him, so as hee could neuer haue yeelded to it. But now God comes not with the bare precept, for that would haue done little good, the thing was so contrarie to *Esay*: therefore he shewes himselfe to him in a vision, and lets him see his Maiestie in such a fearefull sort, as that he cries out, *What shall I doe? I am a man of polluted lippes, and dwell among a people of polluted lippes, I shall surely die, for I haue seene the Lord.* When he was thus thorowly terrified, and the pride of his flesh was beaten downe with the apprehension of Gods fearefull Maiestie, then when God askes, Who will goe? he is ready, and saith, Lord send me. And so God sends him; and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commaundements be hard and grieuous; and vvhy should they deny themselues? VVhy should they not haue their pleasure?) come hence, that they feare not God, nor thinke of his greatnesse. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet and still. For this will tame the fiercenesse and boiste-

boiſterouſneſſe that is in mens hearts, and make them gentle and calme. As vve ſee in *Iob*, though hee was a very good and patient man, yet when his fleſh began a little to worke, and his heart was diſquieted, and vexed by the words of his friends, then hee would needes be dealing with God, hee thought he had reaſon to ſpeake, and imagine that he could ſay much for himſelfe; he would fill his mouth full of arguments, and faine he would haue God to come to heare what hee could ſpeake in his owne defence, and hee vvould proue that great wrong was done to him. But now when God comes and declares his workemanſhip in the Snow & Ice, and ſome other of his creatures, as it were to let him ſee how childiſh hee was in the ſmaller matters, and ignorant in the creation and preſeruation of theſe leaſt things, and therefore hee vvas a moſt vnmeet man to call God to account, and that God muſt come to giue his anſwer before him, that he ſhould ſit in the ſeate of iudgement, and on the bench, and God ſtand at the barre: hee was like to diſpute well with God his Creator, that did not know the nature of the leaſt of his creatures. When God had argued with him thus a while, and he ſaw how great God was, and how excellent: *Iob* had no more to ſay, but now indeede hee confeſſeth that he had ſpoken fooliſhly, but hee would doe ſo no more; hee vvould now bee ſtill, and content to beare Gods hand, let him doe what hee would; if he vvould kill him, hee vvas content to die, but he would neuer diſpute with God any more. So we ſee how quiet *Iob* was now, and what good and notable effects this feare of God will work in our hearts, if it once ſoundely and throughly poſſeſſe them. Iob 38.22.23 Iob 42.

2 Furthermore, God hath promiſed, that hee that feareth him ſhall want no good thing. Hee may want that oftentimes which his wicked fleſh vvould haue. For indeede nothing is more hurtfull and peſtilent to a man, than that which his fleſh doth moſt eagerly purſue and hunt after, and vvith greateſt vehemency deſire: and on the contrarie, nothing is more truely profitable, and good for the ſoule, then that the fleſh, and luſts of it ſhould bee maſtered and crucified. Therefore it is true, that he that feareth God moſt, ſhall often Pſal. 34.9

most want those things, which his flesh would haue, because they would doe him hurt, but he withholdeth no good thing from him: that which indeed is good, and the word, and wisedome of God shewes to be good, and will by effect shew it selfe to bee good, that hee shall neuer want for him, nor his. This alwayes brings Gods blessing with it wheresoeuer it comes. So that, would wee bee holpen against our sinnes, and haue the pride of our flesh subdued, and bee quickened to obedience? Would wee be rid of all euill things, and want no good thing? The very pathway that leadeth to these, is the feare of God: which is alwayes accompanied with the blessing of God, and brings it aboundantly on vs and ours, *Psalme* 112. 2. *His seede that feareth God shall be mightie vpon the earth: Mightie*, will wee thinke? How can that bee? What hath he to leaue them? How can they be mightie, when hee hath nothing to bestowe on them? Yea, hee hath enough: for he addes, *His children shall be blessed*. It is not lands, and liuings, and great possessions, that makes ones children great: for one may haue them, and yet hee hath no promise, but that himselfe & his children shall haue the curse of God vpon them while they liue, and be cast into hell fire, and euerlasting damnation, when they die. But it is the feare of God that makes a man happy himselfe, and that will leaue a good and happy state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon his seed after him, that they shall continue happie so long as they continue fearing God.

Vse 2. The vse that wee must make of this, is, that so farre as we would haue our wants supplyed, and haue the blessing of God vpon our soules and bodies, and abundance of all things both for this life and the life to come; wee must labour to bring our hearts to the true and right feare of God, that wee may tremble before his greatnesse, and reuerence and dread the great Name of the Lord of Hosts.

The meanes how to bring our hearts to the true feare of God. The way to attaine to this, is, first to deny our selues quite, to renounce vtterly our carnall wisdome, as he saith, Pro. 3. 7. *Be not wise in thine owne eyes: but feare God, and depart from euill.* If one will debate the mater according to the fleshly wisdome

wisdome of men, and say he hath reason to doo that hee doth, then surely he will neuer haue reason to be religious, & serue God: for that is against his carnal reason. For *Salomon* would haue vs feare God: and how should one come to doe that? He must not be conceited of his owne wisdome; he must not thinke well of carnall reason, nor be ruled by it: for the wisedome of the flesh is enmity to God in all things. Yea the carnall wisedome of a spirituall man is enmitie to God and goodnesse: and so long as one followes it, he shall neuer feare God. As wee may see in *Eue*, when she would goe and consult with that carnall reason, that the diuell had put into her head, & began to thinke with her selfe, Surely this fruit hath a good colour to the eye, and it is pleasant to the taste, and I shall get much knowledge by it, and be made like God, so that my state shall be much amended: (for this the diuell had perswaded her of) then she fals to eate the forbidden fruit, and to tempe her husband, and to doe any thing the diuell would solicite her vnto; and feares God no more then if shee had been sure there had been no God.

The second thing we must doe, to obtaine the true feare of God, is, to aske it of him, to confess that of our selues we haue it not, but are altogether prophane: as *Dauid* speaketh of vnregenerate men, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. Wee must then confesse, and see our owne wants, and entreate God to supply the same, to put his feare in our hearts, since he hath promised this to all his elect, and in his couenant hath said, that he will put his feare in their inward parts, that they may feare him. And hee hath bestowed it also vpon others of his children; as on *Dauid*, for he saith, that he did feare and tremble at the iudgements of God. And if we aske it of God (according to his owne couenant, and according to his former dealing with other of his children) he will also bestow it vpon vs. 2 Ier. 32.4

The last meanes to obtaine this holy feare, is, often to thinke and meditate vpon Gods fearfull iudgements, which he hath executed vpon sinners: for this will breed in our hearts a sense and awe of his Maiestie. As to thinke, that 3

God did not ſpare the Angels, beeing more excellent creatures, and far exceeding vs in glorie and ſtrength: but when they forſooke their place that their Creator had ſet them in, and rebelled againſt him, he caſt them into hell, into extreme and miſerable torments: and keepes them faſt linked and tyed in chaines of darkneſſe, for a vvonderfull great addition of paine, for all their ſinnes at the laſt day. So the old world, vvhen they forſooke God, and his lawes, and grew to bee earthly minded, and to ſet their hearts altogether on the world, not regarding God, nor Religion; in this generall Apoſtaſie and departing form God, hee ſent a generall flood, which did ouerwhelme and drowne them all, ſo that they could not eſcape his hand of iuſtice. So on Sodom and Gomorrah, when they grew filthy, and prophane, and vvere full of idleneſſe, and abuſed the good beenefits of God, he rained fire and brimſtone from heauen, and deuoured them all. And in all times, when any countrie, or citie, or particular perſon, ſet themſelues to rebell againſt him, he hath ſhewed himſelfe terrible, by his fearfull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curſes of God, and the moſt certaine and fearefull execution of them vpon impenitent perſons, vvill ſoften our hearts, and draw them more and more to ſtand in feare of this great God. And if wee will thus deny our ſelues, and our fleſhly reaſon, and pray vnto God for his feare, and labour to kindle his feare in our hearts; by calling to remembrance his fearfull, iuſt, and terrible vengeance vpon thoſe that haue not feared him: this will at length bring our prophane hearts to ſome dread and reuerence of Gods holy Maieſty.

But that we may not deceiue our ſelues, and thinke either that we haue not the feare of God at all, becauſe wee haue it not perfectly; or elſe thinke that we feare him, vvhen indeed we do not, it is good that we conſider ſome markes whereby we may rightly diſcerne of our eſtate herein.

True notes of Gods feare.

One true note of this feare of God, is, to feare the vvord of God: as *Eſay* ſaith, chap. 66. 5. *Heare the word of God, yee that tremble at his word.* As if hee had ſaide, I would that all my

my hearers would profit by the word of God, which I speake vnto them: but I knowe that none will make vse of it, but onely those that feare it. As also the Prophet *Habacuk* 3. 16. vvhen hee heard Gods threatnings, hee feared, and his belly trembled, and rottennesse entred into his bones, and he was vvonderfully dismayed and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble and afraide to doe those things which he hath forbidden; or if when we haue committed sin, they make vs confusedly, and humble our soules before God, this is an vndoubted token of the feare of God. But if thou sayest thou feareſt God, and reuerencest the Maiestie of the most high, and yet carest not for his worde, though it threaten neuer so much, nor for his iudgements denounced by his Ministers: it is most sure that thou hast no feare of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beasts of the field would tremble: but they vvere more beastly then beasts, and so senselesse, that let God roare and roare againe as long as hee would, yet they cared not, nor were afraide at all. So that the beasts stood more in feare of the Lion, then they did of God. If vvee heare the threatnings of God denounced powerfully against couetous and deceitfull, and cruell persons, against fleshly minded men, vvho onely seeke for earthly things; if vvee did heare these threatnings, and beleeue that they were true against vs, how could vvee chuse but tremble and feare? Amos 3.8

But herein most men bewray their shamefull hypocrisie; that if a great man, some King or Prince did threaten that they should be cast into prison, and there lie all their liues; or that they should bee put to death, they vvould shake euery ioynt, and shew their feare in their face; so that no man could make them merry in such a case, but they would lament bitterly: but let God threaten and protest that hee will curse them, and damne them, and cast them into hell for euer, they are not a whit afraid, they can goe as cherefully, as though there vvere no danger: yea, they will make oftentimes a mocke and a scoffe at these iudgements. What a plaine and

palpable dissembling is this, that men will pretend to feare God aboue all, and yet will bee much more afraid, if a man do but threaten to turne them out of their house, then if God threaten to exclude them out of heauen? that one angry word of their Landlord will feare them: but twenty threatnings out of the Scriptures of God, will nothing moue them, nor worke vpon them. By trying our affections to the word of God then, we may see our affections to God himselfe: either in loue (for he that loues Gods word most, may assure his soule that he loues God best;) or in feare: for hee that most trembleth, and is most humble at Gods threatnings, he carrieth the greatest reuerence towardes God himselfe: as he also, that puts greatest confidence in the promises of God, doth most faithfully trust in God.

2 Another sure marke of this true feare, is, that it will cause one to depart from euill: so that he will not onely confesse & say, indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a separation betweene sinne and the soule, so that hee will depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to commit sinne. In what measure the feare of God hath seasoned the heart, in the same measure it will work a forsaking of iniquity. As wee see it plainely proued by the example of the three children. The case stood thus with them, that either they must bow to the filthy Idoll, which was before them, or burne in that flaming furnace, which was prepared for him that would not.

Pro. 3.7

Pro. 16.6

Dan. 3

Either they must purchase and procure the wrath of God, or suffer the wrath and displeasure of *Nebuchadnezzar*: but hauing the feare of God within them, it gaue them courage and boldnesse, that they feared not *Nebuchadnezzar*s threatnings and power, but stood resolute for the cause of God, and shewed the King plainely, that they would not dishonour God, neither in hope of his fauour, nor feare of his anger. If God would, they knewe that hee could deliuer them: if hee would not, yet this they let him know, that they would not incur Gods displeasure, and danger of euerlasting death, for feare of any bodily death.

But

But on the contrarie side, so farre as any man hath not the feare of God, but feares man more then God, they will vpon euery occasion runne to euill. As if one be in some fault, that he thinks he shall be punished for, then he will helpe himself by lying, and thinkes that he hath made a very good shift, if he can escape by that meanes. This is to make man a God, and God an Idoll; vvhen one will seeke to make the face of man gentle, by making Gods face angry and frowning. So they, that when they be in some distresse and need by pouerty, will venture to helpe themselues, by breaking Gods Sabbath, and taking time from his worship, to labour for their owne gaine: this is plaine that they feare the feare of the wicked, and doe not make God their dreade; for if they did, it is most sure they would depart from euill. So, he that feareth God, no hope of promotion, or outward benefit can make him consent to wickednesse. As *Ioseph* might in likelihood haue beene a great gainer, and gotten much promotion, by yeelding to the wicked filthie allurements of his mistresse: yet, he would not giue the least marke of consenting, because he was afraid to sinne against God. So *Esay*, 51. 12. *Who art thou that fearest mortall man, and the sonne of man which shall be made as grasse? and forgettest the Lord thy maker, that hath stretched forth the heauens, & laid the foundations of the earth?* Gen. 39. 9

The great feare of mans power ariseth from the forgetting of Gods infinite power. When one is in such a terrour of man, that is but dust, and cannot defend himselfe against the Wormes, but they shall creepe in his bowels and eate vp his heart, it comes from hence, that one doth quite forget that there is such a God, as was able to make heauen and earth of nothing, and that hath grieuous iudgements laid vp for sinners, and that indeed he feares man, and vvill rather bee seruile to him in sinne, to auoid his anger, then obedient to Gods holy vvill, to escape his indignation. Therefore in the *Reuelation* when hee reckoneth vp a great rabble of reprobates, and the whole host of damned sinners he puts the *fearfull* in the fore-front, and makes them the captaines and ring-leaders of all the rest; Those which bee not fearfull to displease God, and breake his lawe, but Reu. 21. 8

herein very audacious, and presumptuous: but for any good seruice of God, they be afraide to doe it. They bee afraid to keepe the Sabbath, or goe to heare Sermons, lest they should be counted too precise; they will not serue God lest their olde acquaintance and friends should forsake them, and their neighbours should iest and laugh at them. This dastardlinesse, and coldnesse, to doe good, but courage and readinesse to doe euill, shewes plainely that they be voide of the true feare of God. For if men doe but holde vp the finger, and the most abiect and baseſt person in a Countrey doe but speake a worde, hee may allure them and perswade them to ryot and intemperancy, and to commit such other heynous sinnes which they haue promised to forsake, and God hath threatned to punish. The third and last note of the true feare of God, is, to delight in Gods Commandements, and walke in his waies; as he saith, Blessed is the man that feareth God, and delighteth greatly in his Commandements. Hee that hath no delight to walke in Gods waies but in his owne, and and hath all his pleasure in talking of his commodity and profit, not of the word, as though himselfe were the God to be serued; and lust had the soueraignty and command of his heart, and not God: such haue not the feare of God. But if one delight to confer of Gods law, and take his greatest comfort in speaking, thinking, and practicing of his Commandements; such an one may conclude with himselfe assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Psal. 112. 1

Hence then, the best man in this world may learne to confesse his weakenesse, and to acknowledge his wants and defects in this behalfe: for that so much feare of men, death, pouerty, and disgrace, shewes a great want of the feare of God. This trembling at mens threatnings so much, and at Gods threatnings so little, that is in all men by nature; the great feare of losing earthly things, and the little feare of losing heauenly things; the much delight we haue in matters of this world, and the little delight in the Law of God, testifieth to our faces, and shewes plainely that wee haue but a very little sparke of the feare of God.

These

These wants we must see, and confesse, and runne vnto Iesus Christ, that made a perfect and absolute satisfaction, that he might supply our imperfections, and then of his fulnesse we shall haue enough to fulfill that wherein our selues come short.

The next and last duty, required in this first commandement, is to trust in God with all our hearts, to put our full confidence in him, and rely vvholly vpon him, and him alone. This is commanded, *Prouerbs*, 3. 5. *Trust in God with all thine heart, and leane not to thine owne wisdome.* Though thine owne reason tell thee, Now, that I haue great prosperity and the Worlde at vvill, I shall bee safe: yet trust not to that, but make God thine onely stay. So *Ieremie* 17. *Blessed is that man that trusts in God, and makes him his stay: for he shall bee like the Tree planted by the Waters side.* Hee shewes that hee that trusts in God, shall bee blessed of God, and shall be still in a flourishing estate, what euer heate, that is, stirres, and alterations, and changes other men feele, hee shall continue well, and bee alway fruitfull. And indeede this is a singular happinesse of a Christian, to be fruitfull in good vvorkes; and this is a grieuous miserie, to be barren in good workes. That pincheth the heart, and is a scorching heate: but so long as one trusts in God, he shall be kept in the Spring, there shall bee no Winter, nor fall of the leafe vnto him. Faith makes a perpetuall springtime. For so saith the Prophet, *That his leafe shall be euer greene.* So further hee saith, *Psal.* 37. 4. *&c. Trust in God, and he shall giue thee thine hearts desire.* Hee that would haue what he can wish or desire, let him trust in God: for this intituleth him to all Gods promises, yea, it giues him interest in God himselfe, and hauing him he can want nothing. To trust in God.

The way whereby we should come to this trust in God, is, to meditate of his power and goodnesse; to know that he is able to helpe vs, though we haue all the world against vs; and contrariwise, that vnlesse God doe helpe vs, all the world, and all the helps in the world, shall be no furtherance to vs. The first means to attaine to a sure trust in God.

Then also to consider the experience of his mercy, that he hath deliuered other of his Children, when they were in

as great neceſsitie, and were drunken with gall and Wormewood, with ſore and grieuous afflictions; he hath made them ſober with true comfort and conſolation. Theſe meditations often ariſing, and nouriſhed in our hearts, vvill bring vs at length to leane to him, and build onely vpon him, who is our ſure and vnremooueable foundation.

Lam. 3. 15

Vſe 1. The vſe of this, is to teach vs, to get confidence and truſt in God, that ſo we may haue our hearts deſire, and may alway flouriſh; that though heat come, though temptations & calamities befall vs, and all things ſeem to be tolled vpſide down, yet ſo long as we can truſt in God and wait for his mercy, we be in ſafety. For no man is hurt, till diſtruſt and vnbeliefe hurt him: if the ſoule be not hurt by vnbeliefe, all other things are ſo farre from hurting vs, as that they ſhall doe vs great good.

Notes of true confidence. Now ſome of the marks, whereby we may know that we do indeed, and not in word onely, truſt and rely vpon God alone, are theſe.

The firſt is, to vſe al good means faithfully to ſerue Gods prouidence. No man is more diligent in putting all good means in practice, then he that hath a moſt conſtant and firme faith in God, as we ſee that in *Iacob*; hee had a promiſe, that hee ſhould preuaile with men, ſith hee had preuailed with God; and ſhould not now be called *Iacob* any more one that takes man by the heele, but he ſhall bee called *Iſrael*, one that ſo wreſtleth with God, that he preuaileth with him. When *Iacob* receiued this promiſe, and did fully truſt in God for his deliuerance, yet he was not ſlacke in vſing all meanes that might pacifie *Eſau*. Nay, who could haue vſed more wiſe and good meanes then he did? but ſtill honeſt meanes. For forthwith he ſends him preſents to aſſwage his wrath, and ſends them not all together, but ſets a diſtance betwixt one & other: that ſo this pauſe might make him to digeſt them the better, and his wrath might by little and little go out: otherwiſe the flame might haue been ſo great, that it would haue made him deuoure and conſume all, if they had come to him all at once. And when hee bids them all to doe obeyſance, and call him my Lord *Eſau*; in great wiſdome and diſcretion: for, giue a couetous man wealth enough, and an ambitious man honor enough,

Gen. 32

enough, and you may lead them whither you will.

Likewiſe *Paul*, when God had promiſed to beſtow vpon him all that were in the ſhippe, hee vvould not neglect the meanes: for when the Mariners would craftily haue gotten themſelues away in the boate, hee ſuffered it not, but tells them, that if they went away, they ſhould bee all drowned, as they ſhould indeed. For as God had appointed to ſaue all, ſo hee had appointed to ſaue them all together, and by their ſtaying together, one to helpe another. So for our feeding, hee that would ſay, hee truſts that God would feede him, yet would not ſtir his hand to put meate into his mouth, all men would ſay that he counterfeited: for hee that truſteth that God will feed him, will eate that meate which God hath appointed for his nouriſhment. So that man which hopeth for a croppe, will not ſit at home and be idle; but hee that truſteth that God will giue him a good haruеſt, will bee diligent in ſeede-time, and performe other points of good huſbandry; and hee that vſeth this in conſcience to God, ſheweth, that hee doth truſt in God. So for the ſoule: if you ſay, I truſt God will giue me euerlaſting life, then you will pray, then you will heare the worde, then you will meditate vpon the word, and receiue the Sacraments: otherwiſe if you will perſecute the Miniſters of God, and bee troubleſome to thoſe that teach you, and bee careleſſe of all Gods ordinances, theſe vvords bee but winde, you doe not truſt that God will ſaue your ſoule, what euer brags you make. And in truth, though there be many amongſt vs, that ſay, they hope to bee ſaued as well as the proudeſt (as they that be proud, alwaie thinke others as proud as themſelues) yet they doe but deceiue their owne hearts, they haue no faith in God, for their ſaluation: for if they had, they would harken, conferre, and learne, and keepe themſelues vnſpotted of this wicked world, and doe other thinges which God hath appointed, as meanes for our ſaluation: and hath no more promiſed to ſaue any without them, then that one ſhould liue without meate. Act. 27. 31

A ſecond note of this true confidence, is, Not to be diſcouraged when we want the meanes. As when wee haue them 2

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wee will not trust in them, so when wee want them vve will not be dismaide, if wee put our confidence in God; for the heart is neuer dismaide till the hope be gone: and if God be our hope, then so long as he remaines, our comfort remains. But this is the miserable corruption of our nature, that if all these outward things bee gone, then wee sit downe discontented and discouraged, and thinke that our case is desperate and wee vndone: but if riches and outward matters flow in, and vvee haue the world at will, then as the rich man in the Gospell, we say, though not in word, yet indeede, *Soule take thine ease, thou hast store layde vp for many yeares.* And why would hee giue his soule allowance to take it ease? Not because his heart was full of Gods promises, for that had beene a good reason and sound reioycing; but because his barnes were full of Corne: and this was to withdrawe his heart from God. For whosoeuer promiseth himselfe the more safety for his wealth, makes an Idoll of his wealth, and sets it vp in the roome of God.

Iob 31.34 Therefore *Iob* prooueth by this, that hee did trust in God, for he did not reioyce in his goods, he vvas not glad that hee had much gold, and many cattell, and grounds, for he knew that God did not loue him one iot the better for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, & therfore he did not much reioyce to see these things come in by heapes: and so vvhen Iob.1.21. all was gone, hee had soone made his accounts, *God hath giuen, God hath taken, blessed be the name of the Lord.* When I had them, I was not the better, I did not trust in them; and therefore now they are gone, I am not much vexed: it vvas no part of my happinesse to haue them, neither is it any part of my miserie that I haue so suddenly lost them. But this our discouragement and murmuring, when wee want the means, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must prouide for vs but he? *No mans life* Luk.12.15 *consists in riches* saith Christ. If God bee our Father, and vndertake to maintaine vs, vvhy are wee not content with his promises? What though he keeps things in his owne hands? it is because vvee knowe not how to vse them. But this is the

the matter, we would be our owne Gods, (as it were) and liue at our owne finding. And in this caſe wee be farre more fooliſh then our children: for they doe not trouble themſelues to thinke, How ſhall I bring the yeare about? How ſhall I get prouiſion for the next yeare? or, what if ill weather come? &c. But they are merry and freſh, and thinke not vpon theſe matters, but make account that their parents will ſee them prouided for, and not ſuffer them to want any thing: and therefore when they need, they goe to them with hope, and haue ſucceſſe accordingly.

Should we not doe ſo to God, if we did in truth (as we ſay we doe) account him to be our Father, and truſt in him, and giue at leaſt ſo much credit to him, as our children doe to vs? Why ſhould we not think our ſelues ſufficiently prouided for, if we haue his promiſe? If wee could indeed come to make him our truſt, we ſhould vnload our hearts of much diſcontentment, and diſquietneſſe: and this would cauſe vs to liue farre more cheerfully then now (by reaſon of our vnbeliefe and diſtruſt) we doe, or can doe.

The laſt ſigne to know whether wee truſt in God or not, is, to examine whether wee ſeeke his loue and fauour: for that which any man maketh his truſt, that he doth moſt labour to obtaine. What doth any man ſpeake of moſt in the day? and thinke vpon moſt in the night? and ſeeke after moſt in all his life? If it be lucre, then hee truſts in lucre. So, that man that ſeeketh his happineſſe, and placeth his felicity onely in pleaſure, hee will moſt ſeeke and ſtriue to get his pleaſure, and is moſt vexed if it bee taken from him. But hee that truſteth in God, vvill labour moſt to get the loue and fauour of God, becauſe hee knoweth hee can haue nothing from himſelfe, or any other, but onely from God. As in Pſalme 62. 11. 12. hee ſets downe reaſons vvhy wee muſt not truſt in man, nor riches, nor in any outward thing: for *Power belongs vnto God*, and mercy belongs vnto God, and hee vvill reward euerie man, not according to his wealth, or friends, but according to his vvorkes. All the men in the world, and all the riches in the world, haue no power to help vs, vnleſſe God put it in them; for all power is his owne. And

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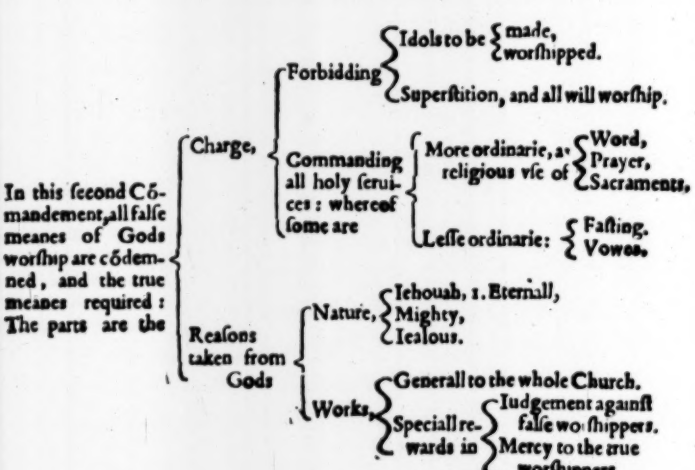
ſo for mercy, there is no compaſsion of any man or Angell, which they haue not from God; whatſoeuer kindneſſe they ſhew vs, wee muſt confeſſe that it commeth originally from him. Since then all power is reached from Gods hande, and all mercy is deriued from him, that nothing either can helpe vs, or if it could, yet would helpe vs, but ſo farre as he puts both the power and will vnto it; therefore they that beleeue this, cannot but ſeeke Gods fauour: for then they are aſſured that nothing can bee able to hurt them. Yea God can make all things (ſo farre as is profitable) vvilling and ready to do them good.

The ſecond Commandement. Exod. 20. 4.



The

The ſecond Commandement.

Exod. 20. 4. *Thou ſhalt not make to thy ſelfe any grauen Image, nor the &c.*

IN all which wordes is ſhewed by what meanes we muſt worſhip God: namely, not after the inuentions of fleſh and blood, but according to the direction of his holy word. And heer is ſet downe a prohibition, forbidding vs to make any Image to repreſent God, or to helpe vs in his worſhip, or to haue any ſuperſtitious or wil-worſhip, therby to pleaſe him the better. The reaſons ratifying the prohibition, are drawne partly from the nature of God, that he is *Iehouah*. Firſt, one and the ſame for euer in all his attributes & actions; and a *ſtrong God*, (for ſo the next word ſignifies in the originall) and therefore perfectly able to ſaue and deſtroy; and a *Iealous God*, (louing chaſtitie in his Spouſe with a moſt feruent loue, and abhorring ſpirituall whoredome with moſt extream hatred. Partly from his works, firſt generall to the whole Church, as taking them for his peculiar people, and marying them to himſelfe, which is implyed in that he cals himſelfe their God. Secondly, from his ſpeciall rewardes, both in iudgement againſt falſe worſhippers, whom he will grieuouſly plague in themſelues, and in their ſeed, *to the third and fourth generation*: And alſo in mercy to the true worſhippers, whome he will wonderfully bleſſe, not onely in their owne perſons, but alſo in thouſands of their religious poſterity,

Images forbidden either of God or to help vs in his worſhip.

Thou

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing in heauen, &c.

Doct. Mans nature is prone to Idolatry and ſuperſtition.

FIrſt, in that God ſets downe this Commandement ſo largely, ſo plainely, in ſo many wordes, and confirmes it by ſo many ſtrong reaſons: hence wee may gather this generall Doctrine, That our nature is wonderfully prone to Idolatrie, and wee are very apt and ready to vvorſhippe God falſely and ſuperſtitiouſly. For if it were not ſo, why vvould not he content himſelfe to be as ſhort here, as hee is in moſt of the reſt? But wee ſee, for this and the Sabbath how amply hee ſets them downe, bounding and fencing them on euerie ſide with ſtrong reaſons: which declares that hee knowes vs very willing, vpon the leaſt occaſion, to breake out from keeping of them. As wee may marke: firſt hee ſaith, *Thou ſhalt make to thy ſelfe no Image.* None? might ſome carnall man ſay. Indeede vvee will make no image of any earthlie thing, for that is too baſe to repreſent God: but for heauenly things, they bee more excellent. Therefore to preuent this, God ſhuts out all excuſes, and ſaith, that no man muſt make the image of any thing, *in Heauen, or Earth, or Sea*, or in any place whereſoeuer. But yet fleſh and blood would ſhift and ſay, indeed it is true, wee muſt make no reſemblance, or Image, or peece of an Image, or any thing to that intent to giue any diuine worſhip to it, and honour it as God: but wee honour them with an inferior worſhip, reſeruing the chiefe and higheſt to God himſelfe. Nay, ſaith God, *Thou ſhalt not bowe downe to them, nor worſhip them.* Neither giue them the greateſt honour, nor the leaſt honor, not any honour at all. So that God meetes with euery obiection, that our fleſh might haue no pretence of breaking this Commandement left vnto it.

Then the grieuous threatning that God vſeth to terrifie men from it, ſhewes that they are ready and willing to bee drawne vnto it, and that there is a ſtrange proneneſſe and inclination in euery mans nature to this ſinne of falſe worſhip. So, Deut. 7. 25. 26. God labours with the people of Iſrael there

there, that when in the land of Canaan, they met with Idols, couered with gold and ſiluer, they ſhould not couet or touch one parcell of the plate, or meddle with it: for if they did, it would inſnare them, and make them remember the Idoll, and from remembring, fall to liking, and at laſt to worſhip it. Therefore it is an abomination to God, and hee that will keep a piece of gold of the Image, it is the next way to make him a worſhipper of the Idoll.

This appeares alſo by the examples of the children of Iſrael, which were the Church of God, and the ſeede of *Abraham*: for all the world beſide were heathenish, and the whole earth was ouerflowen with a ſea of Idolatrie. But theſe Iſraelites were but a while among the Egyptians, and wee ſee how ſoone they were infected with their diſeaſe: But when God had puld them out of that hell of the world which was ſo full ſtuffed with all ſuch abhomination, and brought them into the wildernesſe, where they were alone, and no people elſe to prouoke them to it: yet, when *Moſes* that reſtrained them, was away but fortie dayes, they tooke libertie; and the luſt that had beene ſmothered by his preſence, now braſt foorth, and they gaue themſelues and their beſt Iewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promiſe, and they had been there a while, they could no ſooner haue any little time of eaſe and proſperitie, but preſently they ranne a madding after the Idolls of the land: ſo that God was faine, almoſt continually, to keepe them vnder with affliction and trouble. And after when *Dauid* and *Salomon* had raigned many yeares, and moſt faithfully eſtabliſhed the pure worſhip of God; it might haue been thought, that in that ſpace, all reliques and remembrance of Idolatrie had beene quite baniſhed and ſwept away, ſo that no man ſhould euer haue perſwaded them to that courſe againe. But no ſooner had *Ieroboam* departed from the houſe of *Dauid*, and ſet vp the two Calues, but without any ſtay, the whole tenne tribes, generally, became worſhippers of Calues: ſo that theſe infectious Idolls, which hee ſet vp, did them more harme, then all the good examples and inſtructions, that were in the daies

of *Salomon* and *Dauid*, could doe them good. And when *Reboboam* had a little eale, hee began to set vp Idolatrie, and the people readily yeelded vnto him, so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that false worship. And after, when *Hezekiah* came and stood for the seruice of God, and so neere, as hee could, swept out all monuments of Idolatrie from *Iudah*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad then euer before; for then hee would kill all that would hold vp their heads for Gods true worship, and not yeeld to his inuentions: so that hee fild Ierusalem with innocent blood, from corner to corner.

a King. 21. 16

The like might wee see among our selues in Poperie, no wall, or window, or house, or Church, which was not full of Images: for when God withdrew the light of his spirit awhile, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Vse. 1 To auoide all meanes that may entice vs to Idolatrie. Nehe. 13. 26

The vse of this is, to teach vs to auoid all meanes and occasions, that may draw vs to this hainous sinne. In which thing, when *Salomon* was not very circumspect, but would marrie with superstitious Wiues, how quickly was he ouertaken with their superstition? Wherefore, if wee haue any care of our selues, and to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes. For as an honest and chaste Woman cannot beelong in the companie of Adulterers, but she shall be stained with their impuritie, and get some blot by their filthinesse: so it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first striue to draw the Wiues minde from her Husband, by accusing his gouernment and dealings, as hard and vniust, and afterwards endeuour to entice her to his owne lure: so it is with these spirituall adulterers: First, they will doe what they can, to bring vs in dislike with Gods pure seruice, and with his Ministers and Ministerie: (as indeede our loue to Christ, and his Word and Ministers is not so hot, for the most part, but that a few idle, clamourous and false accusations, will quickly coole it) and then

then, hauing withdrawne vs from the true worship of God, wee are easiely caught and perswaded to any thing: so that no opinion can bee so phantasticall, and hereticall, but if the Author of it can bring vs out of liking with Gods seruice, and his Ministers, wee shall be ready enough to imbrace and follow it.

Therefore since our nature is so prone and inclinable to this sin, wee must not thrust our selues into the companie or place of Idolaters, lest that which hath poysoned and infected others, may corrupt and infect vs also.

Further, this confutes the rash boldnesse of many, that (nothing considering their owne nature, nor the contagion and poyson of Idolatrie) dare say, that none shall be able to peruert, or make them worse. Indeed many may say to their shame, that none shall make them worse. For howsoeuer it cannot bee, but some addition will be made to their sinne, yet they bee so bad alreadie, that they can hardly become much worse by any companie: yet many such there bee, so bold that they thinke it a childish thing, to feare least they should bee allured to Idolatrie or superstition. What say they, should I bee so simple, as to bow to an Image, or looke for any good from a stocke or a stone? But what say they of *Salomon*, was hee a foole? did he want wit? Nay he was fild full of wisedome, and was beloued of God; yet when he would bee familiar with Idolaters, hee could not keepe himselfe, but he was ouertaken with Idolatrie. So in 106. Psalme, from 35. to 39. verse, hee shewes the cause, progresse, and reward of Idolatrie in the Iewes: They mingled themselues with Idolaters. What came of that? Then they learned their manners; and what then? that was their ruine. There hee declares, that they did not roote out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their waies, and manner of seruing God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to goe into the house of Idols, to looke on them and gaze on their ornaments. They are not afraid to see

Vse 2.

and heare Maſſe, and ſuch like things. Indeed a vagrant and a runnagate, that hath nothing, cares not vvhither he goes: it is all one to him, to goe by night or by day, to goe in the moſt theeuiſh places, as in the ſafeſt: not becauſe hee hath more courage and ſtrength, but becauſe hee that hath nothing, can loſe nothing: So theſe vagrants and runnagates in Religion, that haue no pietie or feare of God, care not where they come, or vvhat temptations they caſt themſelues vpon. But hee that knowes his owne frailtie and his nature vvhat it is, and hath any thing to loſe or keep, will take heed into what places and companie hee reſorts, leſt hee take hurt and infection by them. For men muſt not thinke, that Miniſters, and other faithfull profeſſors haue the leaſt ſtrength and courage, of any other, or are the moſt daſtardly and vveake men, becauſe they will not willingly come into ill companie, and among ill perſons, and heare ill words: but therefore it is, becauſe they know the curſe of God to be on thoſe that doe ſo, and feare their owne vveaknetſe and frailtie; and in this regard, as euery one hath more vertue and goodneſſe, ſo hee will beware of any thing that may hurt or infect him. So much for the generall, in that hee doth by ſo many words and arguments inlarge this Commandement.

Exod. 20. 5. *Thou ſhalt not make to thy ſelfe any grauen Image, &c. Thou ſhalt not bow downe to them, or worſhip them.*

We muſt auoid Idols if we will auoid Idolatry. *Doctr.*

IN that God forbids firſt the making, then the worſhipping of Idols, vvee learne this doctrine, that he that would auoide Idolatrie, muſt auoide Idols: as in the corporall mariage, they that would auoide Adulterie, muſt auoide Adulterers. Therefore the holie Ghoſt himſelfe ſaith, 1. Ioh. chap. 5. *Babes beware of Idols*: meeting vvith a ſecret obiection, that might bee made: Indeed I hate Idolatrie, but yet to haue Images to put mee in minde of God, that I truſt is no ſuch perill. Yea, it is; for hee ſaith: beware of Idols: if you will bee freed from Idolatrie, put away all allurements, and inducements to it. And how dangerous and peſtilent a thing the very Idoll it ſelfe is, and how quickly the beholding

beholding of it, will set the heart on fire with Idolatrie, the example of *Amaziah* will sufficiently shew vnto vs: whom, though hee was a man, that in the beginning of his raigne, walked outwardly in the waies of God, and for other matters shewed himselfe a good and valiant Prince, yet when hee hauing put the Edomites to flight (so that they were constrained to leaue their gods and flie for their liues) when hee, I say, would but looke on these Idols, hee was presently caught, euen by the very looking vpon them; though it seemed this might haue been enough to keepe him backe from worshipping them, because hee had euen then experience of their weakenesse, in that they could not helpe the Edomites (which serued them before) out of his hands, as after the Prophet tells him. For as the looking vpon an harlot will infect one with bodily vncleanenesse, so also the looking vpon an Idoll will pollute an ignorant and blind heart with Idolatry, and bring it to confusion. Therefore, *Dauid* tooke another course: for when hee was following the Philistins, and had them now in chase, so hard as they were driuen to leaue their gods; yet hee found a greater worke to bee done then slaying his enemies; because hee knew, such was the corruption that was in his men and himselfe, as that these Idols might haue done them more harme then all the Philistines could: and therefore, that none might bee infected and corupted by them, hee and his men tooke them all, and burnt them with fire. 2 Chron. 25. 14. 1 Chron. 14. 12.

But yet against this doctrine is obiected, that Images bee lay-mens bookes, and serue to put vs in minde of God. But this obiection God himselfe hath answered long ago, shewing what an Idoll will put one in minde of, and vvhat an Image will teach. For so it is in Hab. 2. 18. *What profiteth the Image? the maker thereof hath made it an Image and a teacher of lies.* Where the Prophet tells vs, that Images bee teachers, and as they call them, lay-mens bookes: but what be their lessons that they teach? euen lies. And what get the Schollers of these teachers? euen the curse of God. For so he saith, *Woe vnto him that saith vnto the wood arise, and to the dumbe stone, it shall teach thee.* Yea, but, will some say, no

man will bee ſo fooliſh, as to ſay to the ſtone, Ariſe. But indeed they do ſay ſo: for in that they kneele downe to them, and knock their breaſts before them, and creep vnto them: all this implieth, that they hope to ſpeede the better for that wood or ſtone, and by that meanes to get themſelues ſome good: and this is all one, as if they ſhould ſay, Awake, ariſe, and helpe. Wee would count him a fooliſh perſon, that would ſay, I will goe to yonder ſtone, and ſpeake to it, and entreate it, that at my requeſt, it would take ſome paines to do mee good: but now whoſoeuer goes to it, kneeles before it, kiſſeth it, offers a candle vnto it, or any ſuch like, is euen as abſurd. For in ſo doing, hee ſhewes that hee thinks that ſtone can ariſe, and hath ſome power to bleſſe him and ſtand him in ſtead, therefore God giues him his wages for his worke, and ſaith: hee is accurſed.

But how vnfit Schoole-maſters Idols are to teach any leſſon in Gods ſeruice, and how vnable to put vs in minde of God, the Prophet *Dauid* declares, when hee ſhewes, that they bee ſo farre from reſembling the Maieſtie of God, as that they bee altogether vnlike to him, and farre inferiour to a baſe man. For *Pſalm.* 135. 15. hee ſaith, *The Idols of the heathen are ſilner and gold, euen the worke of mens hands.* They bee but the worke of man at the moſt: and therefore, inferiour, and leſſe then men: for alwaies, the worke is inferiour to the maker of it, whereas a teacher ſhould bee ſuperiour to the learner. Then hee deſcribes them with a deſcription, farre vnmeete for that which ſhould reſemble God, and put vs in minde of him: (ſaith hee) *They haue eyes and ſee not, eares and heare not, hands and handle not, &c.* and ſo (ſaith he) *are all thoſe that make them, and truſt in them:* that is, hope by their meanes, to fare the better: thinke, by kiſſing, knocking and kneeling, &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they bee? they haue eyes and ſee not, eares and heare not, mouthes and ſpeake not; they haue no vſe of ſoule or bodie: for, if they had, they would neuer bee ſo baſe mindedas to hope for any good from ſtockes and ſtones, or looke to bee helped by them. And theſe bee the ſchollers, that theſe ſchoole-

maſters

maſters and theſe bookes doe make: they grow at length, to bee euen as blockiſh and fooliſh as the blockes and ſtones that they worſhip.

But heare may ariſe a further obiection. Did not *Salomon* make Cherubins in the temple, and did not *Moſes* make the braſen Serpent? Why then ſhould Idols and Images bee ſo odious vnto vs? To this wee may anſwer, that God forbids to make an Image to our ſelues: now *Salomon* did not make the Cherubins to himſelfe, but to God, becauſe hee had a Commandement and warrant from God ſo to do. So, for the braſen ſerpent, *Moſes* made it not of his owne minde, but by the direction of God, ſo that it was no more an inuention of man, then the Scriptures and Sacraments are: for hee was taught by the Lord how to make it, what forme, in what place, and to what vſe. So, for the Cherubins, they were appointed of God, for ſpeciall vſe of inſtruction and comfort. But this makes nothing for Idols, to worſhip God by them. For, becauſe *Salomon* made an Image at Gods appointment, may wee therefore make one at our owne pleaſure? And if *Moſes* ſet vp a braſen Serpent, by Gods direction, may wee doe the like, by the direction of fleſh and blood? That followes not. But for that very Serpent that God had commanded to bee ſet vp, when men would looke on it with too great a reuerence, and had it in too great requeſt, and honour, *Hezechiah* puld it downe, and defaced it: and this is written as a thing of commendation in him. Wee muſt make no Image to our ſelues therfore, but if God bid vs then wee muſt, for then wee make them to God: and then if God ſay, who required theſe things at your hands? wee may anſwere with comfort, thou diddeſt O Lord.

Wee may not make Images to our ſelues.

2 King. 18.6.

Now as the doctrine is true in generall, all Idols muſt bee auoided and taken heed of, ſo they are moſt dangerous and damnable, and moſt to bee abhorred which are in greateſt credit and eſtimation. As namely, firſt, ſuch as are made to repreſent any of the three perſons in Trinity, the Father, the Sonne and holy Ghoſt: and theſe, whatſoeuer pretence and purpoſe man hath in ſetting them vp, are ſimplie

euill. Therefore *Deut.*4.12. *Moses* tels the people, that when God came purposely to manifest his power most euidently and gloriously vnto them, and to speake in their eares, yet hee shewed no Image or resemblance of himselfe, but they heard onely a voyce; for which cause hee warnes them, that they should not in any case goe about to make any Image, whereby to represent God vnto themselues. So *Isay* 40.18. *wherevnto will yee liken me? what similitude will yee make of me?* There hee shewes that the cause of making Images to resembled God, is, for that men do not conceiue of him, and his greatnesse, so as they should. For if heauen and earth, and all things therein bee compared to him, they are not onely nothing, but lesse then nothing: and therefore what thing can they finde meete to set forth his Maiestie? What comparison is there betwixt a spirituall substance, and a bodily? betwixt an infinite thing, and that which is finite? betwixt him that containes all things in himselfe, and that which is lighter then vanitie?

Therefore it is a most blasphemous debasing of his Maiestie, to goe about any such resemblance, and is so farre from lifting vp our hearts vnto him, that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things, which wee see with our naturall eyes. If wee should see a man bow downe to snakes, and toades, and the most contemptible creatures, affirming that hee yeelded them this worshippe, in honour and reuerence to his Prince, because these did resemble him; were hee not to bee condemned of great abuse, and dishonour to his Prince? For these base and vile things are no way fit to put vs in minde of our honourable Soueraigne. What can you finde no better thing whereby to represent your Prince, then a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a toade; then betwixt God and an Idoll. For a toade is a creature of God, as well as the greatest Potentate: but an Idoll is the worke of mans fingers, and an inuention of the diuell. A toade hath life and sense, wherein it something resembles a man. But to set God out by an Idoll; him, that is life it selfe

and

and giueth life, ſenſe and motion to all, by that, which is void of all life, ſenſe and motion: him, that is infinite in wiſedom and power, by the workmanſhip of a weake and foolish man; what a ſhameſull, and horrible impietie is this, againſt his heauenly Maieſty? But here ſome obiect, that indeed, God the Father and the holy Ghoſt bee meerely ſpirits, and cannot bee repreſented by any thing: but what ſay you of God the Son? Hee tooke vpon him the nature of Man; may not one make an Image of him? But can wee make an Image of Chriſt, vnleſſe wee leaue out the chiefe part of him, which is his diuinity? For it is the God-head vnited to the manhood, that makes him to bee Chriſt. What were that then, but to ſeparate thoſe things, which God hath ioyned vnſeparably together? which is accurſed. And in ſo doing, what difference do we make betwixt Chriſt and the thiefe, that hung on the Croſſe with him? Therefore this is an abſurd and wretched reſemblance. But if wee would ſee an Image of Chriſt, looke vpon poore Chriſtians that walke vp & downe amongſt vs; for they be fleſh of his fleſh, & bone of his bones: and in them is a liuely reſemblance of him, and they haue a body and a reaſonable ſoule, as hee hath, and the graces of his ſpirit in them. But for the Idoll, he that will ſay, hee can bee better put in mind of Chriſt, by gazing on a picture painted on the Wall, or an Image hanged vp in ſome place, then by looking on poore Chriſtians, for whom hee ſhed his blood, and in whom hee dwels continually by his Spirit; hee ſhewes himſelfe to bee as blind and ignorant as his Idoll. Sith then, Chriſt is both God and man, and the maine thing that makes him Chriſt, is his God-head, let vs know that it is a wicked thing, to make an Image of Chriſt, ſeeing that wee can no way reſemble that which chiefly makes him Chriſt. But would wee ſee Chriſt crucified before our eyes, & withall bee made partakers of the merit and efficacy of his death and paſſion? Looke vpon him in the Miniſterie of the word and Sacraments, and there wee ſhall not onely behold him, but alſo enioy a bleſſed communion with him.

Chriſtians do moſt fitly reſemble Chriſt.

Galat. 3. 8

A ſecond Idoll of this kind, ſo highly eſteemed, is the maſſe: wherein men ſeeke not a repreſentation of God, but

The Maſſe an Idoll.

a transubstantiation of him, and vndertake to turne the corruptible creature, not into the Image (as the Apostle chargeth the Gentiles, *Rom.* 1.) but euen into the nature and substance of the incorruptible God.

Popish crosses are Idols.

A third Idoll of this sort, is the Popish Crosse: vnto which, diuine worship by the Papists is ascribed, and from which, wonderfull holinesse and protection is expected, and by which, themselues and all their seruices are (as they thinke) sanctified. As, in the Lords Supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest: So likewise in Baptisme, such confidence and trust was put in it, that they thought their children were not sufficiently baptised, vnlesse they were also crossed.

Thou shalt not bow downe to them, nor worship them.

Gods seruice may not bee communicated to any other.

IN that God forbids to bowe downe to Images, or worship them, we learne, that the Lord will haue none of his seruices, communicated to any other. It is a speciall prerogatiue annexed to his diuine name, and nature, to be serued alone. And as none can bee matched with him in his workes: so none may bee partaker with him, in his worship. *Isay* 42.2. *I am the Lord, this is my name, and my glorie will I not giue to another, neither my praise to grauen Images.* If his Saints, and Angels, and best seruants, might haue no portion of his honour, much lesse will hee endure it to bee yeelded to his vtter enemies, euen to Idols and Diuels. 1. *Corinth.* 10.20. Now the seruices, which are denied vnto them, are these; First, prayer: according as the Prophet saith, *Psalm.* 44.21. *If wee haue forgotten the name of our God, and holden vp our hands to a strange god, shall not God search this out? &c.* Where the man of God shewes plainely, that none lift vp their hands, that is, make any prayers to a strange god, till first they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, grow vtterly to forget God: so it is certaine, that notwithstanding all their

shifts

shifts and windings, God will search, find out, and plague them.

But our aduersaries will obiect, that they doe not call on strange gods, but they pray vnto Saints and Angels to solicite their cause to the true God. But herein they robbe Christ of his glory, whose office it is, to bee the only Mediator. For to him alone pertaineth the worke of intercession, which hath performed the worke of redemption; according as it is written 1. *Ioh.* 2. 1 *If any man sinne, we haue an Aduocate with the Father, Iesus Christ the iust: and hee is the reconciliation for our sinnes, and for the sinnes of the whole world.* Where, the Apostle shewes, that hee is fit to pleade, and intreate for vs, who hath made perfect satisfaction in our behalfe, agreeable to the saying, in Romans 8, 34. *It is Christ, which is dead, or rather, which is risen againe, which is also at the right hand of God, and maketh request for vs.* Therefore they that seeke any other Aduocate, besides Christ, shew euidently, that they beleeue that Christ either wants power, and so needs these helpes: or else that hee wants loue to his Church in earth, and therefore had need to bee perswaded to his duty, by the Saints in heauen. But since, hee beares such an infinite loue vnto his people, as makes him of all others, most ready to heare and helpe; and also hath all sufficiencie in himselfe, perfectly to saue all those, that come vnto him, then they grieuously sinne, who leaue this fountaine of liuing waters, and doe seeke such Cesternes as can yeeld no water. And as they doe greatly derogate from Christ herein, so they doe in truth most impiously, make gods of the Saints, whom they call vpon: because inuocation is a seruice, onely belonging vnto God, *Romans* 10. 14. wee must call vpon none, but him, in whom wee beleeue. Now wee must beleeue onely in God, therefore wee must pray to none, but to him alone.

Christ the only Mediator.

Ier. 2. 13

Wee must pray to God onely, and why.

Also, when wee pray to any, wee professe, that wee beleeue, hee is able to heare all that call vpon him, in all places, at the same time; and therefore it is necessarie that he must bee present in all places at once, and so consequently be a God.

Lastly

Lastly, hee that is prayed vnto, must knowe and search the hearts of those, who crie vnto him: otherwise, hypocrites might speed as well, or better, many times, then Christians, for they can giue as good words, and make as faire shewes outwardly as others. But God onely knoweth the heart, 2 *Chron.* 6. 30. Therefore to pray vnto Saints and Angels is, in truth, to ascribe a diuine nature vnto them, and to make gods of them.

To sweare by God onely.

Secondly, God will haue vs to sweare by none but himselfe alone. *Ier.* 5. 7. *How shall I spare thee for this? thy children haue forsaken mee, and sworne by them that are no gods.* Howsoeuer these are esteemed small sinnes, to sweare by the Masse, Crosse, or such like, yet the Prophet chargeth vpon them, that such swearers are forsakers of God; and with all threatens against them, that howeuer they escape the hands of men, yet God will not spare them, but bee auenged on them. And iust cause there is, why they should bee so reputed, and proceeded against. For in swearing by Idols, wee ascribe vnto them, knowledge to search into secrets, and finde out the hidden truth and falsehoode: iustice to cleare the innocent, and condemne the guilty; power to reward the righteous, and to punish the wicked, according to their owne wickednes.

Vnlawfull to dedicate set-daies to Saints.

Thirdly, to dedicate set-dayes and times to the honour of them, either by feasting, or fasting. As *Hosea* 2. 13. *I will visite vpon her the dayes of* Baalim, *wherein shee burnt incense to them, and shee decked her selfe with her eare-rings and Iewels.* But it might bee asked, what great fault was in all this? It is answered in the next words, They haue followed their louers, and forgotten mee, saith the Lord. And common experience proues, that all they, who stand most for superstitious Holie-dayes, are the greatest prophaners of the Lords Sabbath, and contemners of his word. The speciall worshippe that was yeelded to the golden Calfe in the wildernesse, was the celebration of the Festiuall day: as the Apostle saith, *The people sate downe to eate and drinke, and rose vp to play.* And this is reckoned as one of the most grieuous sins of *Ieroboham*, that he had forged

1 Cor 10.7 Exod. 32.6

ged out of his owne heart, a solemne feast to the Calues, 1 King. 12.32.33.

Seeing then the worshipping of Images is the worshipping of diuells, as is said. Psal, 106.36.37. *They serued their Idols, which were there ruin: yea, they offered their sonnes and their daughters vnto diuels* (For hee that doth Gods worke, hee worships God, and he that doth the diuels work, he worships the diuell) And seeing all Idols be condemned in Gods seruice, because they haue no warrant from God, and hee hath not appointed any signification of them, or instruction to be giuen by them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in Esay 66.3. hee sets downe this as a note of an vnregenerate man, *to blesse an Idoll*: one needes goe no further for the note of a wicked sinner, then if hee blesse an Idoll. For by worshipping it, in this Commandement, he meanes not to account it as God, but to thinke that by any reuerence, done before the Idoll, one shall get some helpe, and that this shall bee a meanes of good to him: to doe this, is spirituall whoredome: For so in Esay 42.8. *I will not giue my glorie to another.* One had better therefore dye the death, then vse any bodily gesture of reuerence to an Idoll. And this the three children knew full well, in *Daniel.* For when the King commanded them on paine of death to fall downe, he did not bid them bend their soules, but only their bodies: yet they would not. One would haue thought they might haue done that, and yet haue restrued their hearts vnto God. But they knew, that if they had defiled their bodies with the least bowing, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Vse 1. Worshipping of Images must be repented for.

Dan. 3.

Seeing then this is a spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soule with a damnable sin: for which if they doe not throughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before. For then, it is not the feare of God that hath represſed it: but the positiue law hath a little restrained it: which if it bee

remoued,

remoued, their luſt will breake foorth as much, as in former time it did; as it was ſeene by the Iſraelites in the wildernes. Therefore thoſe that haue committed it, muſt bee truly humbled for it, and labour for aſſurance of pardon. And though men will ſay, they did it of a good intent, in a good meaning, and in loue to Chriſt: yet all theſe excuſes will not ſerue the turne. It were an ill excuſe of a wife to ſay, ſhe loued her husband exceedingly, and therefore in his abſence ſhee muſt haue others, to ſee them, and looke on them, and embrace them; and all this in loue to her husband. The husband could not thinke well of this loue, yea, it would bee moſt abominable vnto him. And it is much worſe to kiſſe an Idoll, and bow downe to it, and then ſay, it was for loue to Chriſt.

Therefore, alſo we muſt labour to get the true and ſound knowledge of God, out of his Word, and a feruent loue of him: for, till then, a man is in danger to fall to Idolatrie. But if one ſee Chriſt in his Word, and know his ſpirituall properties, then hee ſhall ſay, as the Church, in Hoſea 14.8. *What haue we to doe any more with Idols? wee haue heard God, and ſeene God.* For then wee ſhall ſee better and more excellent things in him, then cān bee found in any Image. But till this knowledge bee obtained, vve are not vvell fenſed againſt Idolatrie. As in the naturall mariage, the wife is ſtrongely fenced againſte adulterie, if ſhe loue her husband; but till then, ſhee lies open to adulterers: So ſtands the caſe betwixt Chriſt and vs: Then are we ſafe from Idols, when we haue gotten a feruēt loue of Chriſt. Many will boldly ſay. What? Bow downe to an Idoll? kneele to a ſtocke or a ſtone? ſure I ſhall neuer doe it. But as good as you haue done it; and vvhat cauſe or reaſon haue you to thinke you ſhall not? Haue you ſeene Chriſt deſcribed in the Word? Haue you felt him, and receiued his bodie and blood in the Sacraments? If you haue beheld his excellent beautie in theſe meanes, you will abhorre an Idoll, as an vgly thing: and if your ſoule loue Chriſt, and finde him in theſe things, you will neuer fall to this filthineſſe, but loath and deteſt it. But if this knowledge and loue bee wanting, you are in continuall danger, to runne to ſpi-

rituall

rituall whoredome, (vvhatsoeuer you can say now) if occasion were offered. Thus much for the grosse and direct breach of this Commandement, by making or worshipping Images.

The third breach of it, is superstition: when one doth not goe to stockes and stones, but yet vseth those waies and inuentions, in worshipping God, vvhich are not commanded of God in his word, but be deuices of men. For Matth. 15.9. Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts*. If it haue no further beginning then mens braine, God will giue no blessing to it: yea, he sends a curse vpon it; for cursed is hee that addes any thing to the word of God; God will adde so much to his plagues. And the reason is, because he makes himselfe vviser or better then God. For, if God be perfectly wise, then hee knew best what worshippe would please himselfe: and if hee bee perfectly good, then hee would reueale vnto vs, what euer hee knewe fit for vs to practise. Againe, it is a great iniurie offred to God, when wee will let his deadly enemies euen our carnall reason & corrupt affection, haue the ordring and appointing of his seruice, rather then himselfe. 3. Superstition. Reuel. 22.18

A King would thinke it a great indignitie, that his seruants should not yeeld to his direction; but some base person, that were a professed enemy, should set downe what seruice hee must haue, and in what manner hee must be obeyed, who shall bee his attendants, and what his prouision. But much more absurd and iniurious it is, that wee will let the wit and will of the flesh beare the sway in Gods worship: for these two doe ioyne with the diuell, and are enmitie to God. And if wee will haue this preheminence in our houses, that our seruants must doe, as wee bid them, not what they themselues thinke good, (for hee is a good seruant that doth his Masters will, not his owne) then vvhy should not wee thinke it right, that God must bee Lord in his house? and wee must doe his seruice, after his appointment, and not our owne. Rom. 8.7

This serues to condemne the Papists, that are most guiltie in this point, and haue defiled the whole vvorship of God vvith

Papists reproued for Gods worship with their owne inuention.

with their owne inuentions and superstitions. As by praying for the dead, putting holinesse in meats and daies, &c. In all which God may, and will say vnto them, Who required these things at your hands? so in the Sacraments. For in the Lords Supper, the bread must bee coniured, and crossed, and kneeled vnto, and likewise the wine, or else they thinke it not sufficiently sanctified: but where hath Gods vvord commanded any of these things? If they bee so needfull, then they condemne God for want of wisedome, in that hee could not see it: or if they be not needful, how dare they be so bolde as to adde them to Gods ordinances? So in Baptisme, they haue added the crosse, spettle, salt & creame, and such trumperie: all which is wicked and abominable, and liable to this accusation, *Who required this at your hands?* So for the Ministerie, how haue they corrupted it, by Popes, Cardinals, Abbats, Monkes, Friers, and the rest of that crew? And also they haue appointed their Priests to offer a sacrifice propitiatorie, for quicke and dead, whereof there is no mention in the Scripture of God: and therefore there can bee no blessing vpon them: for they proceed from the flesh, and not from the spirit of truth, but from the spirit of errour: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this Commandement, namely Idols, Idolatrie, and superstition. Now as this false worship is forbidden, so the contrarie, namely, the pure and holy vvorship is required; and wee are commanded to stand for and to practise all the good meanes, which God hath ordained for his glorie and our owne saluation. Whereof some are more ordinarie, as prayer, hearing, and reading the word, and receiuing the Sacraments, &c. Which duties, because they haue been often handled alreadie, and many occasions are dailie offered to speake of them againe, and againe, in our ordinarie Ministerie, therefore they are onely named in this place.

The vse of fasting.

Now other meanes are lesse ordinarie: as first, fasting, vvhich is to be vsed, to the intent that wee may more soundly humble our selues before God, and bee reconciled vnto him. And this is then specially to bee practised, when wee would

bee

be freed from ſome iudgement of God, that we either feele or feare; or elſe obtaine ſome ſpeciall bleſsing, that wee doe earneſtly deſire. It vvas commanded in the Lawe once euerie yeare to bee exerciſed, that they might bee better acquainted vvith it, and haue a perefect reconciliation with God. Leuit. 16. 29 and 23. 27.

A ſecond leſſe ordinarie meanes of Gods worſhip, is vowes: which are to be vſed on ſpeciall occaſions, when either to ſtrengthen our ſelues againſt ſome ſinne, or the better to performe ſome dutie, we doe binde our conſcience to auoide all occaſions that may draw vs to the one, and to vſe all the good meanes that may further vs to the other. Vowes when to be vſed.

A third, is Lots, which is a part of Gods worſhip, to bee vſed in matters of weight, to the deciding of doubts, and ending of ſtrife and contention. An example of which wee haue, Acts 1. where being to chuſe an Apoſtle in *Iudas* ſtead, and not knowing the fitteſt, they committed the matter to Gods ſpeciall prouidence, in caſting lots. Lots.

So in chuſing a King (which was a matter of great importance) becauſe no ſtrife and contention ſhould ariſe, they caſt lots, and ſo choſe him, whom God pointed at, as it were by the finger. The like they did in diuiding the land of Canaan: leaſt any emulation or enuy ſhould ariſe amongſt them, they vſed Gods owne hand, as it were, in giuing euery Tribe his inheritance. So that, in ſuch matters of weight and moment, theſe lots muſt be vſed as a good ſeruice of God for thoſe ends. 1 Sam. 10. 19

And ſince theſe things are ſtrictly commanded, as the former forbidden, this condemnes the corruptions and looſenesse of our times. Many thinke, that if they be freed from idolatry and ſuperſtition, then they haue kept this Commandement: as though it did onely forbid euill, and did not command the contrarie good. This is not ſo: but one may forbeare the forenamed ſinnes, and yet bee a damnable breaker of this Commandement: for God commands not onely to turne from dumbe Idols, but alſo that wee ſhould ſerue the true and liuing God, 1. Theſſal. 1. 9. or elſe there is no ſound conuerſion. Many can ſay, they pray not ſuperſtitiouſly:

ſtitiouſly: but doe they euer pray religiouſly? They ſpend no time in vaine repetitions: but doe they ſpend any time in faithfull petitions, and praying in the holy Ghoſt? They reade no Popiſh bookes: but doe they reade the booke of God? They come not at Maſſe: but doe they reuerently receiue the Lords Supper? They haue left off Popiſh faſts? like enough, for we are fallen from Poperie to plaine impietie: but doe they faſt a Chriſtian faſt? As they did it before ſuperſtitiouſly, doe they doe it now conſcionably; in caſting downe themſelues, and celebrating it as a Sabbath vnto God, to confeſſe their ſinnes, and craue pardon for the ſame? But for want of theſe duties, many want the bleſsing of God, which they might haue, and are breakers of this Commandement, becauſe they bee not as diligent in vſing the good meanes of their ſaluation, as they vvere forward in the ill meanes of their deſtruction: and are not as carefull to plant the holy worſhip of God, as to pull vp Idolatry and ſuperſtition; ſo that ſuch are as well guiltie of the breach of this lawe, as Idolaters: they, for doing that they ſhould not; wee for not doing that we ſhould: they for vſing falſe worſhip; wee for not vſing the true worſhip. But then vvee ſhall bee true worſhippers of God, when wee ſhunne and hate all falſe ſeruice, and put in practice all the parts of the true ſeruice of the true God.

So much for the parts of Gods worſhip: now it followeth that we alſo conſider the manner and properties of it.

Rules for the right ſeruing of God.

First, we muſt haue knowledge that our worſhip and ſeruice is according to the will of God. *Ioh.* 13.17. *If yee know theſe things, happy are yee if you doe them,* and *Rom.* 14.5. *Let euery man be fully perſwaded in his owne minde.*

2 An holy reuerence, that is, all ſuch ſeemely behauiour, for geſture, countenance, attire, attention, &c. as are moſt meet for the exerciſe in hand. As the Publican, in confeſsing his ſinnes, declared his ſhame and ſorrow, by caſting downe his countenance, and ſmiting himſelfe on the breaſt, *Luk.* 18 13. So, in prayer, we are commanded to lift vp our hearts & our hands to God in heauen, *Lam.* 3.41. An example hereof we haue alſo in *Ezra*, who fell on his knees, and ſpread out his

his hands vnto the Lord, *Ezra* 9. 5. This reuerence helpes vs greatly againſt our owne infirmities, and edifies other that behold vs, as *Salomon* is ſaid to ſtretch out his hands before all Iſrael, 1 *King.* 8. 22. and it teſtifieth our care to glorifie God in our bodies, as we are commanded, 1 *Cor.* 6. 20.

3 Sincerity, we muſt performe that indeed, which we make ſhew of, and not be like the Phariſes, that did all their workes to be ſeene of men, and drew neere vnto God with their lips, when their hearts were farre from him.

4 Our worſhippe muſt be in ſpirit, we muſt endeauour to performe all things, with feeling and inward affection.

I am Iehouah. Of the word *Iehouah* hath beene ſpoken in the preface to the Commandements.

Thy God, a iealous ſtrong God.

IN theſe words calling himſelfe our God: hee implies that there is an euerlaſting marriage betweene him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God made betwixt her husband and her ſelfe, to defile her body with filthy adulterers: ſo it is a thing much more haynous and abhominable for any man or woman, after their couenant with God, to follow Idols and images, not contenting themſelues with the perfect beauty of Chriſt. Then where he ſaith (*a iealous God*) he compares himſelfe to an husband, that as he loues his wife moſt dearely and tenderly, whileſt ſhee remaines chaſte and faithfull: ſo is he moſt offended and prouoked, if ſhee deale lewdly and treacherouſly with him. Now Chriſt hath abundantly confirmed his loue vnto vs, in giuing himſelfe for vs: but if we behaue not our ſelues chaſtely towards him accordingly, hee will be as a iealous husband, whoſe feruent loue being abuſed, will burſt forth into the ſtrongeſt hatred. As *Salomon* ſaith, that *Iealouſie is the rage of a man: and therefore* Pro. 6. 34 *he will not ſpare in the day of vengeance.* In that hee calls himſelfe a iealous God, it declares that hee wants neither cauſe nor wil to pour vengeance on them: and in that he is a ſtrong

God, he is of might sufficient to plague & confound all those that wickedly breake his couenant.

From all this description (whereby God hath set out himselfe vnto vs, to be our God, and a iealous God, that cannot abide any such filthinesse; and a strong mighty God, that is able to execute his wrath on the offenders) vvee must learne first, that Idolatrie is not a small sinne, but most offensiue to God, and dangerous to man. The practice of it is abhomination; and the persons committing it, are made abhominable and accursed, Deut. 7. 26. It is a worke of the flesh, Gala. 5. 20. It is a seruice of the Diuell, Deut. 32. 17. And it draweth men by the fearfull iudgement of God, into many monstrous and vnnaturall sinnes, Rom. 1. 24 26. &c.

Doct. Idolatrie is offensiue to God, and dangerous to men.

Vse 1. Therefore they deale very wickedly against God, and iniuriously with men, that iustifie such grieuous sinners; and make their case seeme safe and good, who are in so great perill of the heauy wrath and vengeance of God.

2 Secondly, wee learne hence, that wee may and must take courage and comfort, to stand for Gods pure worship, against all Idolaters and Idolatry, and all manner of superstition, seeing that he is our God, one that hath bound himselfe in couenant to protect and defend vs: as also he is iealous, that carries a flame of loue to all the faithfull, as well as an exceeding detestation to the vnfaithfull: and then he is a strong God; not strong with an idle kinde of strength, that lies hid within him, and neuer is put in practice, but he doth vse his strength, to the maintaining and protecting of all such as are true friends to him, and maintainers of his worship.

Which is for the comfort of those, whose friends, from whom they haue their maintenance, are Popish, and will hate them, and be enemies to them if they hate superstition, and loue God and his true worship. But feare them not, for God is a strong God, if they will not helpe, he will: they haue no such power against you, as God hath for you, so long as you continue vpright in his seruice.

3 This is also for the terrour of all Idolatrous and superstitious persons, that haue many things to vphold them, and are vvell friended, and strongly defended; but yet mischiefe shall

ſhall bee their end in the end, becauſe hee is ſtronger then all men that ſets himſelfe againſt them. That which is prophecied againſt them, *Reuela.* 18. 8. ſhall ſurely come to paſſe. *Therefore,* (ſaith the holy Ghoſt) *ſhall her plagues come at one day, death and ſorrow, and famine, and ſhe ſhall bee burnt with fire: for ſtrong is the Lord God which will condemne her.* And then all that the Kings could doe for thoſe Idolaters, was to lament them, but they had no power to helpe them. And the Merchants who were in great league with them, could onely bewaile, but no way mitigate their miſery.

Viſiting the ſinnes of the Fathers on the Children.

Obiect. Answer.

FIrſt, it may be obiected, How can God in iuſtice doe this, and puniſh the Children for the Fathers fault? But to that wee may anſwer, as God doth in *Hoſ.* 2. 2. ſpeaking to the Iewes: hee bids them plead with their mother, comparing himſelfe to an husband, hee ſhewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt trecherouſly, and her adulterous brood too, becauſe they bee none of his children: ſo God may iuſtly plague and forſake, both the Parents, and the wicked Children of wicked Parents. Though the Children haue forfeited many bonds and obligations to God: yet ſo long as the Parents keepe their peace with him, hee takes not euery aduantage, but ſheweth great patience and mercy to the Children, for the Parents ſake. But when the Parents rebell againſt him, then they giue the Lord iuſt cauſe to ſue all bonds, and to take all forfeitures, and to plague them in their vngodly ſeed, as they haue prouoked him by their ſpirituall fornication.

why God may puniſh the children of wicked parents.

Now this vengeance, vpon the children of Idolatrous parents, is ſhewed eſpecially in theſe things. Firſt, in withholding the meanes of grace, and the ſpirit of grace from them. Secondly, in letting the children ſee their fathers euill waies to imitate the ſame. Thirdly, in giuing them vp to blindneſſe of minde, and hardneſſe of heart, and in denying them

the benefit of good company, that might helpe them, and ſuch like. Further alſo it may be anſwered, that puniſhments are ſpirituall or temporall: ſpirituall, hindering from euerla-liſe, God neuer layeth vpon any, but for his owne fault. But temporall may fall on the Godly and wicked alike by occaſi-on of others; yet ſo, as that the afflictions of the godly are all in mercy, and for their good. And God neuer puniſheth other mens ſins in any, but ſuch as they haue learned from them. But the doctrine that we may gather hence, is, that vngodly parents are the moſt deadly enemies vnto their Children. As in *Exodus* 34 8. Where God ſets down his name moſt comfortably, and the abundance of his mercie, yet he addes this withall, *Holding not the wicked innocent, but viſiting the ſinnes of the Fathers on the Children, to the third and fourth generation.*

Vngodly parents are the greateſt enemie their children haue.

This, the example of wicked *Ahab* doth euidently prooue: for in that hee ſerued *Baal* and gaue vp himſelfe to all manner of Idolatrie, he did more miſchiefe to his poſteritie, than the world could haue done vnto them: for hence it came, that the kingdome was taken from his houſe: and his children, to the number of ſeauentie perſons, had their heads chopt from their bodies, and all his kinſfolkes and acquaintance fared the worſe for his ſake. So *Ieroboam* (that ſeducer of Iſraell) thought by his idolatrie to haue eſtabliſhed the kingdome to him and his, ſo that it ſhould neuer haue been taken from his houſe and of-ſpring. But was it ſo? Nay, this ouerthrewe him and his houſe; this was the bane of all his. For becauſe he made Iſraell to ſinne, therefore God ſwept away him and his ſtocke, as dung from the face of the earth, that none remained of them. Euen as one would do with an vncleane and filthie beaſt, which, if he abide long in a place, will defile the houſe, ſo that the place cannot be cleane and ſweet, till both the beaſt be remooued, and his dung ſwept out: ſo *Ieroboams* of ſpring were as excrements of an impure beaſt, that did ſo pollute the land, as it could not bee purified till they were all ſcoured away.

1. King 14.

1. King. 14. 10.

So *Chams* poſteritie, for many generations, bare the curſe vpon them, for the impietie of their wicked father.

This

This ſerues to rebuke thoſe parents, that haue no care to traine vp their children in the true religion & worſhip of God, but goe about by oppreſsion, by wrongfull & iniurious dealing, and ſuch wicked courſes, to better the eſtate of their Children, and hope by theſe meanes to make their ſeede great vpon the earth after them. Nay, this is the way to bring the curſe of God, and conſequently deſtruction vpon their familie. If men did but giue credit vnto the word of God, that ſuch vile practiſes would ouerthrow, and not build vp their houſes, and that they did by theſe things pull downe the plague of God from heauen, vpon them and theirs; it would keepe them from inriching themſelues by wicked waies, and make them take heede how they filled their houſes with the riches of iniquitie, for feare leſt they ſhould fill them alſo with the reward of iniquitie, euen the vengance of God. For theſe ſinnes, as S. *Iames* ſaith, doe cry vp to heauen, they make an exclamation in Gods eares, and hee vſeth not to repell their crie with a deafe eare, but he heares it, to the ruine of thoſe againſt whom the crie commeth; for after this crie of their iniquitie, followes their crie & howling for miſerie. As Gods daily iudgement vpon encloſers, and oppreſſors, in our dayes ſhews it: for when they beginne to moleſt poore men, to vnpeople townes, to ſeeke how they may dwell alone in the land, this encloſing doth but exclude them and theirs: ſo that if men would but marke and obſerue it, they ſhould ſee before their faces, how God plagues their ſinnes, both in themſelues and their houſes.

Vſe 2.

Iames 5.4.

2 To be humbled for our Fathers ſinnes

This muſt teach vs alſo to be humbled, and to craue pardon, for the ſinnes of our fore-fathers; becauſe they ſend out an ill breath, to bring the curſe of God on vs alſo. So wee ſee in *Dan.* 9. he doth not only confeſſe his owne ſinnes, and the wickednes of the people, then aliue, but hee is wonderfully caſt downe and greeued for the ſinnes of their anceſtors and predeceſſors, and of the Kings, Prieſts, and Prophets that went before them. And there is a Promiſe *Ezek.* 18 14. that hee that ſees his fathers ſinnes, and feareth, beeing humbled for them, and doth not the like, he ſhall not ſmart, nor beare the puniſhment for them, but God will be mercifull to him.

For indeed this is a true note, that one doth not iuſtifie and defend his fathers euill waies, when hee is grieued and forſakes them. But he that ſees his fathers miſdeedes, and will either iuſtifie them and defend them in word, or elſe by his practice maintaine them: he makes vp the meaſure of his fathers ſinnes, that both may bee laide together, and bring a double plague vpon his head.

Of them that hate me.

Doct. False loue is hatred.

IN that God calls Idolatry and ſuperſtition hatred of him, hence this doctrine may bee learned, that all falſe loue is hatred. For Idolaters pretend that they loue God aboue all, and more then all: They can finde in their hearts to beſtow their ſonnes and daughters on him; and is not that zeale? No. Falſe loue is true hatred: and in that they do thoſe things, which God hates and forbids, what-euer their pretence is, they are haters of God. So Pro. 13. 24. he ſhewes that a fond parent, *that ſpareth the rod, hateth the childe*; but he ſeemes to loue him, and to bee ſo tender ouer him, that he cannot find in his heart to giue him correction; therefore hee hates him, for that is hatred. So in Leuit. 19. 17. The Lord commands to admoniſh our brother plainely, and not *to hate him in our heart*; ſhewing that if any man be ſo carnally affected to another, that he cannot tell him of his ſinne, being loth to grieue him, by a ſharpe reproofe, and to reprehend him, that hee might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart againſt his friend, and this is an euill hatred.

Vſe 1. This then confutes ſuch people as in their blinde charitie will ſay of Papiſts, Oh, they be good honeſt men: & though they haue not ſo ſtrict a regarde of Gods worſhip, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honeſt perſons, nor they doe not loue God, but they hate him. For this is all one as if a wife ſhould ſay, I indeed in mine husbands abſence, I muſt haue another man to keepe me company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband.

But

But the husband, or any man elſe, would account ſmally of this loue: yea, they would iudge, that the wife rather hated, then loued the husband. In ſuch caſe are thoſe, that muſt looke on Idols, to helpe them in their deuotion, they muſt haue ſome Image to gaze on, that they may be put in minde of God, and they will proſtitute themſelues to ſtocks, and ſtones, thereby to manifeſt the regard they haue of God: but he will giue them ſmall reward for this loue, yea they ſhall be counted of him as profeſſed enemies of God, becauſe idolatrie is ſpirituall adultery, and therefore all ſuch are haters of God, and hatefull vnto him. So, for thoſe parents that are ſo kinde to their children, and loue them ſo deerly, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot croſſe them, or go againſt them in their ill courſe: ſuch a parent is a moſt mortall foe, as often the children feele afterwards, and accordingly recompence them: for they loued them with a falſe loue, but the children reward it with a true hatred. So, hee that will not offend his friend, nor trouble him, with telling him of his faults, but rather ſmooth vp all, and flatter him and ſpeake faire words, he is a moſt grieuous enemie. And yet who is there almoſt, that doth not delight in ſuch enemies, & makes more of them, and eſteems them more welcome, then a true faithfull friend, that ſeeks his ſoules health, and will not ſuffer him to caſt himſelfe headlong into deſtruction? Let vs therefore learne to abhor all carnall loue, both to God and men, as that which is the the moſt pernitious hatred.

This muſt alſo teach vs, not to match our ſelues in ſociety or in mariage with Idolaters. For this is to ioyne our ſelues with thoſe that hate God: and for this, *Ieboſophat* was reproued. What? ſaith the Prophet, wouldeſt thou helpe the wicked, and loue thoſe that hate God? Yet if one had told *Ahab* that he had hated God; he would haue defied him, and ſaid, that he had loued God as well as the beſt. But that is no matter, what *Ahab* would ſay; ſo long as God accounts him an enemie, *Ieboſophat* ſhould haue had no ſociety or friendſhip with him. Not to match with Idolaters 2 2 Chro. 19. 2

So that, they are much to be condemned, that will ſeeme

to

to haue ſome care of Religion themſelues, and to looke that their owne waies be good; but yet they can be familiar, and make friendſhip with Idolaters, and profeſſed ſuperſtitious perſons. And are they not then ſubiect to that reproofe of *Iehoſophat*; What, wouldeſt thou loue them that hate God? No man will be knowne to bee a familiar friend to an open rebell, whom the King hath proclaimed a traytor; for feare leſt hee ſhould bee tainted with ſome ſuſpicion of treaſon. And indeed he that will bee ſo conuerſant, and ſo well acquainted with thoſe which God hath proclaimed traitors: ſuch as haue any ſpirituall wiſdom and true loue of God, may, not without iuſt cauſe, ſuſpect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20.6. *And ſhewe mercie to thouſands of them that loue me.*

Doct. He that will doe good to his children, muſt be godly himſelfe.

IN that God promiſeth to ſhewe mercie to thouſands, of them that loue him and keepe his Commandements, wee learne, that the beſt way for any man to doe good to his children, is to be godly himſelfe, as the verie words of the Commandement doe import. So Pſal. 37.21. *A good man is mercifull and lendeth, & his ſeede inioyeth the bleſſing.* And after 29 verſe. *The righteous ſhall inherit the land, and dwell in it for euer.* Not in his owne perſon, for that were no bleſsing to a good man, to liue ſtill in this world, but in his ſeed hee meaneth. One would thinke the contrarie: what, is hee alwaies lending? ſtill giuing and doing good? why alas, how ſhall his poore children do then? How ſhall they doe? Nay, they be rich children, and ſhall doe wel enough. They haue a rich legacie left them, for they ſhall inherit the bleſsing of God. When he ſaith, the bleſsing, it is more then if he had ſaid the whole earth, and all the world. For all this one might haue & yet bevnder the curſe, & liue and die a miſerable man, & goe to hell too: but he ſhall haue the bleſsing, therefore all things neceſſarie for ſoule and bodie: for ſo much the bleſsing containes. So Pſal. 112 2. *The generation of the righteous ſhall bee bleſſed.* If then the bleſsing of God be the cauſe of all proſperitie

tie and happinesse; and contrarie, the curse of God, the beginning and ground of all miserie: then so farre as wee bee good or ill, so farre doe wee good or ill to our flocke. For in the Law God threatens, that if we bee disobedient to him and his Commandements, wee shall be cursed in soule, body, wife, children, and all that wee put our hand vnto. But, on the other side, if we be vpright, & with a perfect heart set our selues to follow Gods commandements, then we shall be blessed in soule, body, wife, children, and all that belongs vnto vs, so that the blessing of God shall meete vs at euerie turne.

Since then God is so mercifull to all those that loue him, *Vse 2.* and shewe it by keeping his Commandements: this serues for the comfort of all such as be good children of good parents; though perhaps, their parents can leaue them no great matter, for outward things, yet they haue laid vp many prayers for them in heauen, & leaue them Gods fauour for their possession: they haue a good patrimonie, for they haue Gods blessing to trust vnto. It is better to be the child of a godlie, then of a wealthie parent. For he that is both himselfe a good man, and hath also proceeded of godly parents, is now possessed of a double blessing, for his Fathers prayers, and for his owne; for his fathers mercie, and for his owne also. This is likewise, for the comfort of Gods children, that haue many children, and little wealth to leaue them. But that is not the question what goods they haue. If they be godly themselues & labour also to haue their children good, though they were thousands of them, they haue the blessing of God, and that shall maintaine them all abundantly. Those that be blessed of God shall not want the effects of his blessing. As Psal. 37.22. *They that are blessed of God shal inherit the Land: but those that are cursed of him, shall be cut off.* Sometime indeed the godliest Parents haue wicked and vngodly Children, as *Iacob* had. But God will either conuert them, as hee did *Iacobs* Sonnes: so that those whom at the first hee saw to bee prophane as any, hee liued to see conuerted, and very holy men, and pillars of the Church: or else if all bee not good, God giues grace, that some one of them at the least shall be ho-

holy: As *Abraham* had vngodly *Ismael*, but he had godly *Isaac*: and *Isaac* had profane *Esau*, but he had also holy *Iacob*. As *David* had wicked *Absolon*, and incestuous *Ammon*, but yet withall hee had godly *Salomon*: if none of the next of-spring be good, yet some of them that follow shall be holy. The godlinesse of the parent will shew it selfe in the bud, sooner or later: as *Iotham* had a wicked Sonne and heire after him, though himselfe was a good man: but yet after godlesse *Ahaz* succeeded godly *Hezechiah*. Or if at any time good parents be denied this blessing in their children, the Lord will fully requite this want, with abundance of spirituall and heauenly blessings, vpon themselues: as apeareth in the case of that worthie blessed King, *Iosiah*.

Exodus 20. 6. *That loue him and keepe his Commandements.*

Doct. 1. They onely be louers of God, that be doers of his will.

IN that the keeping of the Commandements is heere set downe, as a note of our loue to God this doctrine may bee learnd, that they onely be louers of God that be doers of his will. But some will obiect, that if the loue of God consist in the keeping his Commandements, then it should seeme, that none loue him, because in many things wee offend all. But for resoluing of this doubt, know, that there is a great difference betweene these two, To keep Gods Commandements, and to fulfill his Commandements. For keeping, noteth a truth, fulfilling, a perfection: this Christ onely had; but that truth euery Christian must haue. For, euery Christian man may so farre forth keepe Gods law, as that he shall be accepted and also rewarded, though not for the merit of the worke, yet for the mercy of him that accepts the worke: but this true keeping must be knowne by these notes.

The difference betwixt keeping the Commandements, and fulfilling them.

1 True notes of keeping the Commandements.

First, in keeping, we must aime at all; there must be a full purpose, and true desire to keepe euery one. For if one lie in any sin and breake any Commandement wilfully; the wilfull and knowne breach of one, makes him guilty of all.

2 1 Chro. 28.9

Secondly, this obedience must bee done willingly, with a free and cheerfull heart: as *David* bids *Salomon* serue the Lord

Lord with a willing mind.

Thirdly, the end of our actions muſt be good, to ſhew our loyalty to God, to approoue our hearts to him, in obedience to his Commandements; and not for any other end or intent of our owne, as to be magnified of men, or to merit by them, or ſuch like. He that hath all theſe things, keepeth the law of God. Indeed no man can fulfill it, neither is it required of Gods children that they ſhould, becauſe they bee vnder grace, and not vnder the law, as touching the rigour of it. But, for thoſe that be out of Chriſt, this condition is propoſed to them; Winne it, and weare it: keepe the Law in full perfection, and haue happineſſe in full perfection; but breake it in the leaſt tittle, and loſe your ſaluation: thoſe which are not in Chriſt are thus bound; but thoſe which are his members, and are made one with him by Faith, are vnder grace, there is a more eaſie obedience required of them: not to fulfill the Law in the extreamitie of it, but to keepe the Law in the vprightneſſe of their hearts, and doe ſo much as Gods ſpirit, which is beſtowed on them, giues them power to doe. But now to returne to the doctrine it ſelfe; Whoſoeuer loues God, muſt, in this manner as hath beene ſpoken, keepe the Lawe of God. This is prooued, 1 *Iob.* 5.3.4. *This is the loue of God, that wee keepe his Commandements.* But this is a very hard worke (may ſome ſay) who can doe it? Nay, ſaith hee, *his Commandements are not grieuous, for all that are borne of God, ouercome the world.* Hee ſhewes that a Chriſtian, ſo farre as hee is regenerate, hath conquered the World: and then Gods Commandements ceaſe to bee burdenſome. For the thing that makes them heauy, is our worldlineſſe and fleſhly luſts which ſtriue againſt the ſpirite: but in what meaſure Gods ſpirit which regenerateth vs, hath ſet downe and ouercome thoſe luſts; in that meaſure, they are very eaſie & lightſome, and we ſhall with much comfort and quietneſſe obey them, when wee are once truely conuerted, according to the meaſure of our ſanctification.

3

Rom.6.14

Rom.6.14

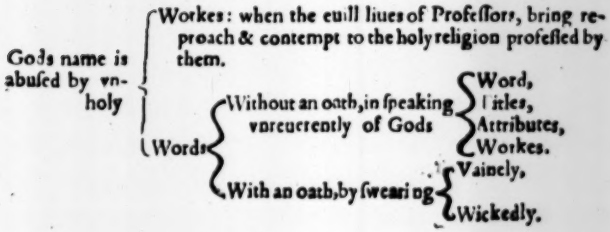
It is a moſt tedious thing to a Chriſtian heart, to obey the diuels commandements; but moſt ioyous to follow Gods. As if it were permitted to a Chriſtian man for the while, to ſteale,

ſteale, lie, robbe, murther, commit adultery, ſurfet, and wallow in his vomit or ſuch like: his ſoule would abhorre it, and hee would rather die, then doe theſe things; it would bee ſuch a vexation vnto him. But now, to pray, to heare the Word, to reade, conferre, or doe workes of mercy, and the reſt of that kinde, it is euen a recreation, and delightfull exerciſe for him: for Gods Commandements are pure, and holy, and delight the heart, ſo farre as it is pure and holy. So Iohn 14.15. *If ye loue mee, keepe my Commandements: and I will pray the Father, and he ſhall ſend you another Comforter.* As if he ſhould ſay, hee that loues mee beſt, and keepes my Commandements moſt, ſhall finde trouble: but let not that trouble him, for hee ſhall haue my ſpirit, vvhich will comfort and ſuſtaine him in all his miſerie. But ignorant men will ſay, Wee doe keepe Gods Commandements, and haue a care to bee obedient vnto Chriſt. But Chriſt ſaith, verſe 12. Hee that (*hath*) my Commandements and keepes them; thereby teaching that one muſt firſt haue them, afore he can keepe them. Hee muſt haue them in knowledge, and vnderſtanding, haue them in memorie, iudgement and affection, and then fall to keepe them in action. Doe this, and then indeed you loue Chriſt. But many talke of louing Chriſt, and what good friends they be to Chriſt; but try them a little by their workes, and you ſhall ſee that they neither haue Gods Commandements, nor keepe them: and ſo far as they faile in theſe things, ſo far they faile in the loue of God, and prouoke God alſo not to loue them. *Vſe 1.* This confutes thoſe diſordered perſons, in whom one can ſee nothing, but open rebellion againſt Gods law, open breach of the Sabbath, and manifeſt contempt of the Word: yet tell them of it, and aske them if they be not aſhamed, thus in the face of the World, to proclaime enmity againſt God: then firſt they fall to ſhifting and cloaking. But if you come vvith ſo good a proofe, that they cannot denie it, but are conuinced to their faces, then this is the next; What? are you without ſin? haue you no faults? doe you fulfill all Gods Commandements? Yes, miſerable man, there are faults in the beſt: but this is blockiſhneſſe. Is there no difference betwixt falling by frailty

tie and through infirmitie; and liuing and lying in ſinne, and allowing ones ſelfe in the committing of it? That frailty is in Gods elect children; but this wilfull diſobedience, and maintaining naughtineſſe, *is* in hypocrites, and prophane perſons: That God paſſeth by and regards not; this hee will neuer put away, vnleſſe there bee an amendement, and great repentance. For ſuch perſons loue not God: and it is iuſt, if he purſue them & plague them as his enemies. This likewiſe is for the great comfort of Gods children, that doe their beſt endeauor to keepe all his Commandements: though they faile in that obedience which they ought to performe, yet God promiſeth to *ſhew mercy* to them: as if hee ſhould ſay, though you come farre ſhort of that you ſhould, and would doe; yet, ſo long as your heart is true, I will beare with your infirmitie. For he requires not the fulfilling, but keeping. If one will ſtand to himſelfe, then he muſt either haue perfection, or confuſion. But if hee truſt to Chriſt, then he is vnder grace, and there is mercy in Chriſt, pittying and rewarding: rewarding all their good; pittiying and paſsing by all their infirmities.

So much for the ſecond Commandement.

The third Commandement.



The

The third Commandement.

Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine.*

What is meant by Gods name.

THe purpoſe of this third Commandement, is, to teach vs, that wee ſhould not profane the name of the Lord our God, but vſe it with all reuerence. By the *Name* of God, is vnderſtood all thoſe things, whereby God, as by his Name, hath made himſelfe knowne vnto men; as his Titles, Attributes, Word, and Works. *In vaine*: that is raſhly, idlely, careleſly, when neither God is thereby glorified, nor man profited. The parts heer to be conſidered are two: the firſt is a prohibition, in theſe words: *Thou ſhalt not take the name of the Lord thy God in vaine.* The ſecond part is a reaſon, in the words following: *For the Lord will not hold him guiltleſſe*, that is, God will ſurely punniſh him. Which reaſon God ſets downe, becauſe no ſinne goeth more vſually vnpuniſhed through the hands of men, then this: for many will take it haynouſly to haue their owne names euill ſpoken of, and abuſed: but ſo ſlight a regard haue moſt men of God, that though his name be blaſphemed, and profaned, though hee be greatly diſhonoured, yet they lay it not to heart, neither care for it. Therfore, leſt men ſhould make no account of this ſo great a ſin, (becauſe it is a thing that mans law takes little or no notice of) he ſets downe the puniſhment: that though the poſitiue lawes of men ſhould take no hold on ſuch perſons, yet the God of heauen and earth, will take ſuch in hand, and deale with them himſelfe: hee will not commit them ouer to the hands of inferiour officers, but himſelfe will ſee their execution done. Now the Commandement doth partly forbid,

partly

partly command. It forbids in generall to take the name of God in vaine, as is ſhewed in the Table.

The doctrine here taught, is, that great care is to bee had that the holy name of the Lord bee not diſhonoured by vs. As it is in dignity aboue euery other name, ſo ought it to haue eſtimation aboue all other names. As hee himſelfe requireth, Deut. 28. 58. Thou ſhalt *feare this glorious and fearfull name, the Lord thy God.* If hee bee ſo gratious to admit vs to that, which wee baſe creatures are altogether vnworthy of, as to deale with his Maieſty, to bee ſpoken of, and ſpoken to and himſelfe to ſpeake to vs: let not vs be ſo vnthankfull as to defile his holy things, which hee commiteth to vs, with polluted lips, and vnſanctified hearts.

Doctr. Speciall care to bee had of vs that wee take not Gods name in vaine.

Now, Gods name is taken in vaine, firſt in life, by an vngodly and vnholy conuerſation, of thoſe that profeſſe the religion of God. And ſo Rom. 2. *Paul* reproueth the Iewes, that for their ſakes, the name of God was euill ſpoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themſelues, when no occaſion was giuen: but when they ſaw the Iewes, that profeſſed themſelues to bee Gods people, and to loue and worſhip him, and to bee loued of him alſo, to liue ſo wickedly, to deale ſo craftily, couetouſly, and cruellie: this made them hate religion much more, and ſpeake ill of God more preſumptuouſlie. And ſo in *Ezek.* 36. the Prophet chargeth this vpon them, in the 22. verſe, that they polluted the name of God among the heathen. They were ſo farre from conuerting any one by their good example, that by their ill behauiour they made thoſe to hate God, who elſe might haue beene drawne to ſome liking of true Religion. For that which the wiſe man ſpeaketh of the naturall familie, is true alſo in the houſe of God. A wicked ſonne (ſaith hee) is a griefe to his father, and a ſhame to his mother. Let an hundred vagabonds and runagates play the filthy perſons, the vnthrifts, and the theeues, this brings no diſcredit to the father, no man chargeth the fault vpon him, hee beares no reproch: but if his ſonne, that is brought vp with him in the familie, and is called after his name, ſhall doe any ſuch thing, himſelfe hath

How Gods name is taken in vaine.

A profeſſor liuing wickedly is a great ſcandall to religion.

nor the blot alone, but hee brings also an euill report vpon the family, and his father shall beare a great part of this disgrace. So, let all the Atheists and Papists, and carnall worldlings in the world, liue wickedly and shew themselues to bee as they bee, goates and swine without grace, and destitute of the feare of God: it is no such great disgrace to religion, they beare all the blame themselues, and the shame lights on their owne heads: but let a professor fall into wickednesse, one that makes shew to bee begotten of God, by the immortall seede of the Word, to bee a child of the Church, a member of Christ, a temple of the Spirit, let such breake forth into some grosse sinnes and here will be matter for all the wicked persons in a Countrie to talke of; now the diuell and his limmes will triumph and bragge, now they sharpen and whet their tongues: the religion of Christ shall be blasphemed, the professors of Religion taunted, euery one that desireth to be a Christian, shall haue this laide in his dish, and the name of God, and the Spirit of God shall not escape without some blot of reproch. Ho (say they) these be your professors, these bee your holy men, that bee so full of the Spirit, these bee they that will bee the holy Saints of God, these bee they that runne to Sermons and carie Bibles, these be the fruits of their profession, you may see what godly men they bee: I warrant you, they bee all alike, you may see by one what the rest bee. Thus we see, what a great blame religion hath among men by the falles of those that staine the holy profession with an vnholy conuersation: professing godlines in word, but in deede denying the power thereof. These fill wicked mens mouthes full of slander, and giue their malicious hearts matter to set themselues aworke against the Gospell, and godly men.

1 Timoth. 6. 6

And this was the sinne of *Ophni*, and *Phineas*: they should (as the Lords Priests) haue giuen such good exhortations, and haue shewed such grace in their behauiour, as that all men might haue delighted to come in to the place of Gods worship, and to serue him according to the Law: but they were so wicked and vngodly, and so full of filthinesse, that the seruice of God, by their meanes was hated, and became odious to the people.

Sith

Sith then, this is such an high taking of Gods name in vaine, to bee brambles in Gods vineyard, and tares among his wheat; this confuteth those, that thinke if they can keepe their tongues from swearing and forswearing, then they bee free from the breach of this Commandement. If no man can charge them with an oath, or periury, they thinke they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking and conuersing after a sinnefull manner, they may prophane Gods name more, hurt religion more, and bring more griefe vnto the hearts, and shame vnto the faces of professors, then some other by a thousand rash oaths; yea, by grosse and open periury. It is as great a fault, to abuse the Religion of God in life; as the titles, or attributes of God in speech. And therefore, vnlesse those that are called Christians, labour to be Christians, that their workes bee suitable to their words; and they shew forth the vertues of Christ, as well as take vpone them the name of Christ, vnlesse they be carefull to frame their liues according to the line of Gods Word, and so to order all their carriage, that the fruit that shewes it selfe in their life, bee agreeable to the seed, that is dayly sowne in their hearts; they are as grosse profaners of the name of God, and as liable to the curse and vengeance of God, as hee that sweareth many a vaine and idle oath.

Our workes must be suitable to our words.

Secondly, this serues to instruct all men, that would bee called Christians, and accounted the sonnes of God, to liue so, as that they may bring some glory to God by their liues. Saint *Paul* bids the bond-seruant, 1 *Timothie* 6.1. *count their Masters worthy all honour, that the name of God and his doctrine may not bee ill spoken of.* Speaking to such as were seruants to vnbeleeuing Masters, hee bids them giue them honor and reuerence, not for any religion or goodnesse, that could bee seene in them (for they were Infidels) but for conscience sake to Gods ordinance, whose place their Masters did supply: and that, because if they did not so, all the fault should bee laide vpon the name of God. But how doth hee proue that Gods name should bee euill spoken of? Because his doctrine should bee euill spoken of. So that, where-euer

Gods name is greatly glorified by the holy conuersation of Christians

the Gospell is slandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then, when those that will belong and appertaine vnto him, shew what household they bee of by their workes. And hee that will bee esteemed the sonne of God, must doe more good workes, then one that is onely the sonne of *Adam*. This will stoppe the mouthes of wicked men, and muzzle them vp, that they shall not haue a word to barke out against Christians and Christianitie. Yea, this will beget a good liking in their hearts of that word and religion, which workes so good effects in the liues of them that hold it. As in the familie, let the children bee good, temperate and modest, and behaue themselues gently, and humblie to all, then they doe not onely get good account and estimation to themselues, but they are an honour to the house, of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that those which bee enemies, cannot for shame giue out an euill word of such a man, whose children bee so well brought vp, and behaue themselues so orderly. So is it in the Church, in Gods household vpon the earth: would any procure honour to God his Father, would hee cause the Church to be praised, and all his brethren and fellow-members to reioyce, and to bee well reported of? then, let him shewe forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in the darknes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him. And if hee doe so, hee shall bee honoured himselfe euen in the conscience of the wicked, but especially he shall winne great reuerence and reputation to the name of God, to Christians and Christian religion. And though some enemies bee reprobates, and therefore irrevocable, yet hee shall make them dumbe and stop their foule mouthes, that their furious clamours shall either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their present estate, enemies, but in election Gods children) may seeme for a time perhaps to bee hardned, and not to submit them-

1 Pet. 2. 24

themſelues: yet afterwardes this good example will worke, and the ſeede will appeare in the fruite in due ſeaſon. And when God hath ſoftned their hearts, and opened their eyes, & conuerted their ſoules vnto him, and viſited them with his good ſpirit, then they ſhall magnifie him and praiſe him: then they ſhall ſay, Bleſſed bee God that euer I liued in ſuch a Chriſtian family, that euer I was vnder ſo good a Miniſter: I thanke God that euer I was acquainted, or did conuerſe with ſuch perſons, by whoſe gracious behauiour I was brought the better to like of Religion. Now the olde ſeede that ſeemed to lie dead vnder the clods, reuiueth & ſpringeth: now the fruites of all good precepts, and good admonitions begin to appeare.

If there grow thornes in Gods vine-yard, the axe of Gods vengeance meetes with them ſtreight; and they of all other, ſhall moſt fearefully and horribly bee deſtroyed. If men will bee briars, then let them keepe themſelues in the wilde waſte, and not preſſe into Gods garden: for if they doe, vndoubtedly they ſhall bee cut downe, and caſt into the fire. So much for the firſt kinde of diſhonouring and taking Gods name in vaine, viz. by life.

The ſecond followeth, by ſpeech, and that firſt without an Oath, by ſpeaking vnreuerentlie of Gods word, titles, attributes, or workes, without due regard or eſtimatiõ of the thing one ſpeakes. Firſt of the word, in ſpeaking of it idly, curiouſly, vainely, to picke our needleſſe queſtions, rather to ſhew wit and learning, in obiecting vainly againſt the truth, then to miniſter any grace to others, or learne any goodneſſe to himſelfe. But this vaine & fruitleſſe iangling is a great abuſe of the holy Scripture: when one hath no care to make the end of his ſpeech the glorie of God. *For high talke becommeth not a foole.* It is an vnſeemely and an abſurd thing to heare a prophane ſinner diſputing of the wil, and wiſedome of God, when himſelfe is a proud and fooliſh contemner thereof. And theſe vngodly diſcourſers that can ſay nothing for the truth, but all and onely againſt it, are not aſhamed to brag, that they can hold argument againſt the beſt Preachers, & ſet them downe: none can preach ſo ſoundly, but they will except againſt his Doctrine, and that by allegation of the word of God.

But let them first get the law of God written in their owne hearts, and then let them open their mouthes in wisedome, and instruct others. As God saith, Deut. 6. 6. *Let these words bee in thine heart, and thou shalt rehearse them continually.*

1 Fruitlesse speaking of Gods word is a taking of his name in vaine. Iude 20

First, then let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his heart: and then he may with comfort bring it forth, and conferre of it with others. Else, if one bee an idle talker, and a foolish vaine disputer of that he neuer had any experience of, nor working in himselfe, the more hee speaketh the worse it is, the more he dishonoreth God, abuseth his word, & hurteth his owne soule

First, then Gods name is taken in vaine, by the abuse of his word, in curious and fruitlesse prating of it. Therefore one must neuer talke of Gods word, but that hee may bring some glorie to God, and some good edification to men. As the Apostle saith 1 *Edifie one another in your most holy faith.* Vnlesse this bee our scope, when euer wee take Gods word in our mouth, to build vp one onother in godlinesse, we peruert the word of God, and take his name in vaine.

2. Mocking at Gods word. 2 Pet. 3. 4.

Secondly, Gods name is polluted by vs, when wee speake of his word in mockage, after a iesting and scoffing manner. As those did of whom *Peter* speakes, that derided the doctrine of the last iudgement: Ho, say they, *All things continue alike since the fathers*: when will his comming bee? as if they should haue said, Wee heare a large discourse, and here is much adoe among these Preachers now adaies, about the great and fearefull day of iudgement, wherein (as they say) all men must bee called to account for their workes. But where is this glorious appearance? what danger comes by their terible threatnings? what profit hath any by their large promises? And thus because God doth not presentlie passe sentence, and execute it, by casting the wicked into hell, and by receiuing the godly to the ioyes of heauen, foolish vaine men, that haue no faith, make a merriment and a sport to laugh at this doctrine. So in *Esay*, because hee told them of death, the Atheists fell to mocking: Come, say they, Esa. 22. 13 if wee must die, then let vs take our pleasure while we may: *let vs eate and drinke*, and be merrie, *for to morrow, soule and body,*

body, and all muſt come to nothing: wee will plie it while the time ſerues. And thus theſe irreligious beaſts caſt off all the exhortations of the Prophet, by ieſting and ſcoffing.

So many lewd perſons, in theſe daies are ready to abuſe the words of Chriſt, (where hee ſaith, if one giue thee a blow on the one cheeke, turne to him the other alſo) to deride Chriſtians, and to diſgrace Chriſtian patience. Oh ſhameles perſons! Will not the reuerence of Chriſt feare them from the abuſe of ſuch words, as hee with his own mouth vttered? Theſe bee the words of God ſpoken and penned by the wiſdome of the holy Ghoſt, for the direction and inſtruction of his children; not for euery prophane ſwaggerer and drunkard to vomit out of his filthie mouth, to moue laughter with them. And this is a common thing amongſt phantaſticall companions that deſire to bee thought witty and conceited; that if any place of Scripture ſerue their turne, to gird or quip one another, or ſuch like purpoſe, they had rather God ſhould loſe his glory, and Gods, word the grace and authority of it, then that they would loſe their ieſt. And thus that which God appointed to edifie their ſoules in godlineſſe, they peruert to ſtirre vp themſelues and others, to fooliſh, wicked and prophane laughter.

So thirdly, the word of God is abuſed in a moſt groſſe and notorious manner, when one brings it in the defence of any ſinne, error, or hereſie. Which is to preſume to wreſt Gods weapons out of his hands, as it were, and to wound him with his owne ſword. This is as grieuous an abuſe of the ſacred word of God, and as hurtfull and miſchieuous, as ſwearing, or forſwearing. Thus the diuell did moſt damnably prophane Gods word, that it might ſeeme to agree with his diueliſh temptations.

3. Alleging of Scripture for maintenance of ſinne is a groſſe taking of Gods name in vaine. Matth. 4

So, let wicked and voluptuous liuers, that ſpend all their time and labour in purſuing vaine and fond ſports, and games, and ſuch fooliſh and fleſhly delights, as make them no whit more ſeruiceable to God, or the Common-wealth, or apt to doe any good to their owne ſoules and bodies, or any mans elſe: let ſuch men (I ſay) be reproued and told, that this kind of liuing is not allowable, it will not hold out

before God: man was made to glorifie God, and to doe good vnto men; not to seeke pleasure to his flesh, and liue idlelie in the world; and therefore they must repent and amend: you shall haue an excuse streight, Gods word must bee brought as a defence; they doe not breake Gods commandements without warrant out of the Scripture, if you will beleeue them. What, say they, will you haue a man liue without delight? doe you not allow recreation? why the scripture doth afford a man recreation; and then a number of places must be brought in for recreation, to maintaine their voluptuousnesse. But, (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore trauaile is it that wearieth your bodie? what earnest studie troubleth your braine, that you must haue so much refreshing, and so much recreation? It must be some verie painfull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeede, for it is the seruice of lust and the diuell, two hard maisters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word: How darest thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy filthy lust, and defile his holy word, by defending thy vnholy practise?

So likewise come to a couetous person, rebuke him for his crueltie and oppression, shewe him that the loue of the world is enmitie to God, and that couetousnesse is idolatrie, then comes in this place of Scripture, which must salue all: What? hath not God commanded a man to labour in his calling? doth not God say, *He is worse then an infidell, that prouideth not for his familie?* and so all must goe vnder the name of good husbandrie, and thrift, and prouiding for the familie. But consider, thou that standest thus for thy labour; God will haue thee labour; but not to serue the diuell in thy labour; take paines in thy calling, but hurt not thy neighbour by it; prouide for thy children and lay vp, but withall, lay vp thy treasure in heauen especially, and prouide to bring them vp in the feare of God, and in some Christian vocation: first,

pro-

prouide that they may be Christians, and then thou hast well prouided for them. Store vp mercifull workes: for if wee be righteous, mercifull, and lend, our seed shall inioye the blessing. Thus God will haue one labour with godlinesse, and prouide so for his children, as that hee must also prouide for his owne soule. Psal. 37.

So, come to angry and passionate persons, they likewise can haue something to say for their sin, and that out of Gods word. When they haue broken out into foolish and vnaduised passions, tell them, This is naught, *Anger resteth in the bosome of fooles, and the wrath of man fulfilleth not the law of God.* Oh, but I pray you, doth not S. *Paul* say, *Be angry and sin not?* It is true. But if thou wilt bee angry without sinne, bee angrie first with thine owne sinne, beginne at home and condemne the follie that is in thine owne soule, or thine anger is not holy and spirituall, but diuellish, fleshly and carnall. So, almost in all other sinnes there is scarce any sinne so had, but vngodly persons will stand in defence of it; and if they can snatch a fewe words out of Scripture, and turne them violently from the true sense thereof vnto their owne lust, they count this a matter of great wittines: but in truth it is a great wickednesse, and a damnable prophaning of the name of God. When one can wrest and hale together many places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is set on fire of hell, and blowne by the stinking breath of Satan. And when they haue said all they can, they haue made their sinne more grieuous, their hart more hard, and themselues more cursed, in that they haue done nothing all the while, but dishonoured God to make him a patron of wickednesse, and his word a sword for Satan. Eccles. 7. 11. Iames 1. 20.

4 Charming, sorcerie, and witchcraft is taking of Gods name in vaine

Fourthly, the word of God is abused and prophaned, by turning it to charmes, and all other kinds of sorcery, to cure such persons as be fore-spoken and ay-red (as they tearme it) and to say the Lords prayer, or some place of Scripture, to finde things that bee lost, and such like: this is a sinfull perpetring of Gods word. And whereas men commonly excuse themselues for this sinne, because the words bee not ill: yet

Good words may not be vsed to ill ends.

yet let them know, that when one abuſeth good words, to a wrong end, they bee euill words to him: and if the word of God bee peruerted to ſuch an end, as hee hath not appointed, they bee the diuels words to him that thus peruerteth them. And Satan is no leſſe dangerous an enemie when hee commeth like an Angell of light, then if hee appeared in his owne colours. And this charming God himſelfe condemneth, and in the law ſaith: that hee will find out ſuch perſons. So, that both theſe charmers, and thoſe that goe vnto them are wicked abuſers of Gods name: and either they ſhall haue no ſucceſſe in the thing they ſought for, or if they haue, it is a greater plague. For now they proſper in their ſin, and their heart is made more hard and vncurable. And thus the word of God is abuſed. Now the remedy againſt theſe abuſes is, that wee labour to apply Gods word to the right endes whereunto it is appointed. And if wee will know theſe ends, we may ſee them, 2. Tim. 3. 16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct and inſtruct in righteouſnes; that the man of God may bee abſolute, being made perfect vnto all good workes.* Here hee ſhewes how wee ſhould imploy the Scriptures of God: and firſt generally, hee ſaith they bee *profitable*: ſhewing that the word of God muſt neuer bee medled withall, but for ſome profit. In all conferences, wherein wee alleage the Scriptures, this muſt bee the cloſing and ſhuting vp of all; That there bee ſome good done, that ſome body be the better for them, that ſome fruit bee reaped thereby: but where fruite is not the end, Gods word is not rightly applied. Then particularly he ſheweth wherein the profit conſiſts. Firſt, it ſerueth *to teach*, that is, to enlighten the vnderſtanding, that one may get more knowledge, and his mind bee better informed. Secondly, *to conuince*, that is, to refute, and beate downe Hereſies and falſe opinions. Thirdly, *to correct*, that is, to amend the offenders, and redreſſe their euill manners. Fourthly, *to inſtruct*, that is, to ſhew how one ſhould as well performe the good, as forſake the euill, and to lead ſuch a godly and righteous conuerſation, as that God may haue praiſe, men may bee edified, and himſelfe may bee comforted both

Leuit. 20. 6

The remedies againſt the common abuſes of Gods word.

When the Scriptures are alleaged to a right end.

in

in life and death. These are those ends of the Scripture, in the which whosoeuer imployeth it, shall not dishonor God, nor hurt his owne soule; but glorifie God, and himselfe be made perfect, and readie to euery good worke. Thus much for taking Gods name in vaine, by abusing his word.

Secondly, Gods name is thus taken in vaine, by abusing his titles: as, God, *Iehouah*, Iesus, Lord, and such other. And that, either in admiration; as when vpon any sudden accident or strange report, wee breake forth into such vaine speeches, good Lord, O Iesus, O Christ, Lord haue mercie vpon vs, what a thing was that? wherein wee name Gods titles, without any feare or reuerence of him. Therefore those that haue done so, must repent and doe so no more.

Abusing of the titles of God, is to take his name in vain. Admiration.

So likewise wee abuse Gods titles, in rash petitions and imprecations; as *Sarah* in a fuming chase comes to *Abraham*, and saith, *The Lord bee iudge betwixt mee and thee*: and thus shee must needes haue a purchased Sessions, and God must come downe from heauen in all the haste: none else would serue the turne to redresse her wrong, which shee thought shee had. And what was the matter? why *Hagar* had dealt vndutifully with her, and God must needes come to looke to this disorder. But if God had come, and, hearing her rash prayer, streight made examination, and proceeded to punish the chiefe offender, who should haue been first plagued? who was the first motioner of taking *Hagar* to *Abraham*? was not *Sarah* her selfe? What? must *Abraham* take her through her meanes and motion; and now, when the matter falles out ill, shee will fall out with her husband? How could the successe bee better, since shee was the author of so ill a beginning? So that such kind of imprecations, as to wish, God be iudge, rashly, and hastily, is a great dishonor to God. As likewise in cursing: as, Gods vengeance on him, and such like horrible speeches, when God (forsooth) must needes become their officer to reuenge their quarrell, and serue their malitious humour. So likewise to praise God, and giue him thankes for an euill thing. As *Saule* at the wickednesse of the *Ziphims*; when they to currie fauour with *Saule*, and to get his good will, came to betray *Dauid* vnto him

Imprecation. Genes. 16.5

Cursing.

Praising God for an euill thing.

1 Sam. 23.21

him, and to discouer where hee was, that *Saul* might take him: hee breakes out into hypocriticall and sinfull praises, saying: Blessed bee you of the Lord, &c. One might haue done a good dutie, and discharged a good conscience, as *Ionathan* did, and hee would neuer thanke God for that: but let them come and helpe him to bring his mischieuous purpose to passe, then God bee blessed, and great thankes there must be. But *Danid* did not so to him that slue *Saul*, though hee had bin a cruell and vniust aduersary. So, for gamesters, when they cosen and robbe one another vniustly of their money, without conscience or warrant (they might euen as well many times picke a purse) then, in all the haste God must bee praised for their theeuerie. I thanke God I haue sped well, I haue good lucke. What? is God a patrone of gamesters? is hee a fauourer of dicers? must hee bee at euery idle persons becke, whē he is robbing his neighbour? Monstrous persons that dare bee so impudent; they shall feele and see (if euer God waken their conscience in this life; and if hee doe not, yet in the life to come) that it was a fault bad enough to take away mens goods in this manner: but far greater, when they will dare to abuse Gods holy name in it.

Meanes to keepe vs from abusing Gods titles.

Now the best medicine to preserue vs from all these sinnes and abuses of Gods titles is set downe Deut. 28. 58. *Feare the glorious and fearefull name of the Lord thy God*: feare it so, that you name it not, nor thinke of it, but with great reuerence. For, if one bee audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and those not short and slight; but sore and grieuous, of long continuance and great durance. And if one tremble and feare before God thus, he shall neuer abuse his name.

Abusing Gods properties, is taking his name in vaine.

Thirdly, Gods name is taken in vaine by abusing his properties, and by rash speaking of them: As, of his power, wisdome, mercy, patience, iustice, &c. which are abused when wee speake of them carnally, and carelesly, or contemptuously. As 2. King. 7. when the Prince, on whose hand the King leaned, heard the Prophet say, that corne should be so cheap, so suddenly after that extream dearth, he said: Though God should make windows in heauen, that could not bee so.

Now

Now this was a fearefull impiety to ſpeak ſo baſely of Gods power, and ſo contemptuouſlie, as though his ſtrength were to bee meaſured by mans ſtrength, and God could not tell how to bring it to paſſe, becauſe the Prince could not tell how, nor ſaw any meanes; for there hee alludeth to *Noah* his floud, as if hee had ſaid, If God ſhould raine Corne now, as faſt as hee rained water then, it could not bee ſo: but it was ſo, and hee ſaw it ſo, but had no good by it, for he was preſt to death by the throng, as a iuſt reward of his contemptuous ſpeech and vnbeleefe of Gods power.

So likewiſe, prouidence and wiſedome is abuſed, when one frets, and ſpeakes grudgingly againſt Gods workes vnder the name of fortune and chance: Oh what ill lucke was that? what misfortune? For either one muſt ſay that things come to paſſe by chance, hap as hap may, without any diſpoſing of God (and ſo hee chargeth God to bee too careleſſe a gouernour, that lets things runne at random, without counſell and aduice) or if hee ſay, that God gouernes all things, and rules in the world, and appoints what things, and how they ſhall come to paſſe; then hee chafes and murmurs againſt Gods gouernment, vnder the name of fortune: and ſpeaking ill of lucke, hee ſpeakes ill of Gods wiſdome and prouidence. So likewiſe, in applying any of Gods properties to defend euill (as the common cuſtome of moſt men is, to deſpiſe all admonition, and to embolden themſelues to all exceſſe of riot in regard of Gods goodneſſe) Oh, ſay they, God is mercifull, and Chriſt died for our ſinnes. True: God is mercifull: but to whom? to the penitent, and humble perſon that hateth his ſinne, & ſtudieth to forgoe it: but he is not mercifull to thoſe that loue their ſinne, and like it, and that haue a roote of bitternеſſe in them, and make Gods mercie an incouragement to hearten them in their ſinne, and not to allure them to repentance, but make his loue & kindnes a protection to their lewdneſſe, to ſuch he will ſhew no mercie, but his wrath ſhal burne againſt them to the bottome of hell. So that in ſpeaking of Gods attributes, ſpeake of them with reuerence, & to that good vſe for which God hath reuealed them. Deu. 29. 19 Pſal. 66. 18

So laſtly, Gods name is taken in vaine, in ſpeaking vnreuerently

To ſpeake vnreuerently of Gods workes is a taking of his name in vaine.

uerently of his workes: either thoſe his admirable actions within himſelfe, as election, and reprobation. When vaine man by his weake capacitie, and ſhallow conceit, cannot reach to the depth of his wiſedome, what mooues him to chuſe one and to refuſe another; then in the bitternelle of his heart, hee openeth his mouth againſt his iuſtice: whereas hee ſhould rather, with ſilence and reuerence, wonder at his hidden counſel. As *Paul*, Rom. 11. 33. did; hauing ſpoken ſparingly of it, hee breakes out in admiration, and ſo concludes, *O the deepneſſe of the riches of the wiſedome, &c.* So, for the outward workes of creation, and of redemption, and the paſſion of Chriſt, when one can ſpeake ſo lightly, and without all vſe of theſe greate things, that ſhould make him feare before God, and encreaſe reuerence toward his Maieſty, and hatred of ſinne.

Taking Gods name in vaine by an oath.

Thus much for taking Gods name in vaine, by ſpeech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

And this is three waies: by ſwearing either vainely, or wickedly, or falſely.

Swearing vainely.

Vaine ſwearing is, when in common and ordinarie talke, men mingle their ſpeeches, and fill vp their ſentences with needleſſe oaths: which though they account as a ſmall ſin, yet it is a moſt notorious diſhonour of God, and proceedes from the diuel, he is the father of it. As Chriſt ſaith, Mat. 5. *Let your yea, bee yea, and your nay, nay: for whatſoeuer is more, comes from the euill one*, that is, the diuell. So that the roote of it is exceeding euill, and the fruite of it is euen as bad, as S. *Iames* ſheweth, 2. 11. *Sweare not*, ſaith he, *my bretheren, neither by heauen nor earth, nor any other oath: but let your yea bee yea, & your nay nay, leſt you fall into condemnation.* It is then manifeſt that the Diuell is the author of vaine oaths, damnation is the end and fruite of vaine oaths, and hee that is willing to bee led by ſuch a guide, and come to ſuch an end, he may take his libertie to vſe them. But one may ſay, I doe not ſweare great oaths, as by God, and by the members and ſufferings of Chriſt, but pettie and ſmall oathes, as by my faith and troth, by this bread, fire, light, &c. But Chriſt anſwereth for this, that

that we muſt not ſweare, neither by the Temple, nor the gold, nor heauen, nor earth, no, not ſo much as by our head, becauſe God is the author and maker of all things. And there appeareth ſuch wiſedome and power of God, in the ſimpleſt of his creatures, as ought to make vs to feare and reuerence him in them. So that, whether they bee great oaths, or leſſe oathes, if they bee idle oathes, Gods word hath condemned them, and they ſhall (without repentance) bring damnation. Yea but I ſweare that which is true, it is not a lie. Be it ſo: yet God hath not bound you onely, not to take vp his name falſely, but not to take it vp idlely and vainely. And againe, this ordinary ſwearing in our common talke, though it be true, will at length bring falſe ſwearing. It cannot bee auoided, but that hee that vſually ſweares vainely, ſhal now and then ſweare falſely. For the often toſſing of Gods holy and ſacred name, or any of his titles or actions, in our mouthes fooliſhly, or careleſſely, doth at length beget ſuch a baſe account and opinion of theſe things, that they care not how they vſe them. Oh, but ſaith one, I would not ſweare indeed, but they conſtrained mee, and vrged me to it, for they would not beleeue mee elſe. But if they will not, better it were to want credit with them, then to want the fauour of God: better vndergoe mans vniuſt ſuſpicion, then Gods iuſt damnation. And what is the cauſe that ſome mens credit is growne ſo weake and feeble, that it will not ſtand, vnleſſe it bee vnder-propped by an oath? euen becauſe they haue ſo wounded their name, by lying, fraud, and coſenage, as that men take all for falſhood, that comes from them. But if wee would deale iuſtly and truly, and lead an honeſt life, wee ſhould not need to vſe ſuch ſinfull ſhifts, to get men to truſt vs. For there bee many of Gods people, that (through Gods mercy) can ſay, they haue dealt ſo honeſtly, & conſcionably with men, and haue had ſuch care of their word and promiſe, as now no man that knowes them, will go about to put them to their oath, their bare word may end the controuerſie. So that, if wee would deale plainely and iuſtly with all men, and let them ſee truth in our words, and faithfulneſſe in our works, ſuch idle atteſtations, to the hurt of our ſoules, would

bee

be altogether needleſſe. So that to ſweare, when no oath is required, nor accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to be condemned.

Wicked ſwearing.

But, if vaine ſwearing be a plant of the diuels ſetting, and will bring forth fruit for his ſtore, viz, damnation: then how much more horrible and odious, is that blaſphemous and furious, and outrageous ſwearing of many men? that if they be a little offended, and their minde diſpleaſed, then they fall to diſgorge their filthie ſtomacke, vpon the name of their Creator, and ſpue out all the venome they can, vpon his moſt ſacred maieſtie, without any fear or reuerence. If in their hunting, their dogges content not their minds, they fall a curſing and ſwearing, as it were to eaſe their deſtempered ſtomacke, by ſhameleſſe and blaſphemous tearing and renting the name of God. If God croſſe them in their dice, which are deare to them, they will croſſe him in his glory, which is deareſt to him: if hee make the dice runne againſt them, they will bee auenged, their tongues ſhall runne as faſt againſt him. Here is an heart poſſeſſed with the diuell, or rather changed into a diuell, that can finde no other remedy, when it is croſſed, and moued, but to diſhonour God. Hell gapes with open mouth for ſuch helliſh perſons; and a moſt horrible & fearefull damnation remaines for ſuch horrible and fearefull ſinners, vnleſſe they bewaile and forſake their haynous blaſphemies, and indeuour hereafter, by all meanes to ſanctifie gods holy name.

But, this may bee an vnſpeakeable comfort to poore Chriſtians: If God forbeare ſuch furious perſons, that blaſpheme his name, and treade his glorie vnder their feete, how much more will hee beare with them that loue him, reuerence him, and deſire to obey him? If God bee ſo patient, that for a while hee will, as it were, ſuffer men to flie in his face; then thoſe that humbly caſt themſelues at his feete ſhall finde mercie. But, let wicked ſwearers take heed, how they preſume often thus to croſſe God in their anger, in the thing that hee moſt accounts of: for hee will not long ſit downe by it, hee will not ſtill beare it, but hee will ariſe in his anger and plague them in their ſoule, and in that, that is neereſt vnto them. If they ſet

The danger of curſed ſwearing.

their

their tongues againſt heauen, heauen will ſend downe thunder-bolts of vengance againſt them: and if one daſh often againſt Chriſt, and will take no warning, at length Chriſt wil fall vpon him, and grinde him to pouder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outragious blaſpheming. Math. 21.4.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men binde themſelues by an oath to doe euill: As *Dauid* in paſsionate heate, ſware to kill *Nabal*. Indeede *Nabal* was a ſinfull man, and God did reward him afterwards accordingly: but *Dauid* had no warrant to ſeek reuengement, and to ſweare to do that, which as yet he had no calling vnto. This kind of ſwearing is a taking of the name of God in vaine, whether the oath de broken or kept. For if men breake it, (as in this caſe they ought to doe) yet they haue ſinned, in that ſo lightly and raſhly, they tooke vp the name of God, as that vpon better conſideration, they were driuen to recall their oath againe: but if they keepe their wicked oath (as *Herod* did) that is moſt ſinfull of all; for then they make God an author and patron of ſinne, and call him for a witneſſe, and allower of their euill. So that for vs to ſweare, wee will bee meete with ſuch as haue done vs ſome wrong: and that wee will bee reuenged of them, or ſuch like: it is a grieuous prophaning of Gods holy name, for Gods name ſhould feare vs from euill, and not binde vs to euill. Swearing wickedly to do ill. Marke 6.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſely, by forſwearing ones ſelfe. which is moſt vſually called periury. This is a moſt horrible ſinne, tending to a moſt fearefull damnation. For if we ſhall giue an account for euery idle word, as Chriſt ſaith; and if men be ſubiect to iudgement and damnation for euerie vaine Oath, as S. *Iames* affirmeth: then, what ſhall becom of thoſe, that will dare to call God to beare witneſſe of a falſehood, and beare themſelues out in a lie, by pretending his name? Therefore in *Zachar.* 5.4. the Lord ſhewes, that his curſe (like a fretting Leproſie) ſhall come vpon the falſe ſwearer, and vpon his houſe, to conſume him, and to deuoure his houſe and ſubſtance, and ſhall eate into them, till it haue brought them to nought. Falſe ſwearing or periurie. Matth. 12

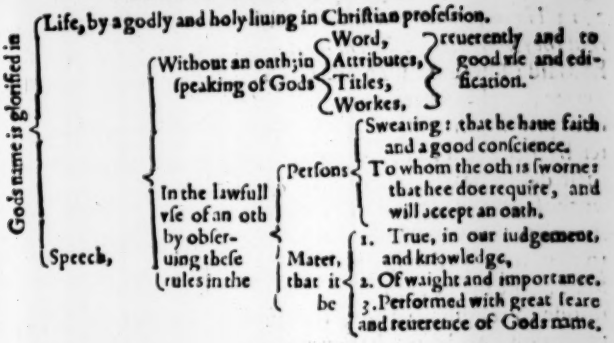
nought. And in the Pſalme 15. 4. is ſet downe as a note and marke of a true Chriſtian, that hauing ſworne to his hinderance, hee will yet keepe his oath. Then how farre is he from being a good man, that will of purpoſe ſweare that, which he neuer purpoſeth to performe? and ſet a better colour vpon an vntruth, by garniſhing it with an oath? For it were better to loſe any commoditie, then Gods fauour; and ſuffer damage in any thing, rather then in the matter of Gods glorie.

Now the circumſtances do aggrauate this ſinne. It is verie wicked and curſed, if it be in a priuate place, and a priuate cauſe: but when one commeth before a Magiſtrate in a publike aſſemblie, and in a matter to bee publikely tried, according to truth and iuſtice, then to winne credit to a lye and vniuſt dealing, by calling the true God to witneſſe, is euen to make God a falſe witnes like themſelues. And this is to vnite and ioyne many ſinnes together: for he doth not onely prophane the glorious name of the Lord of hoſts; but alſo hee is a theefe, and robs the innocent of his right, and drawes the Iudges to an vniuſt verdict, and the Iudge to an vnrighteous ſentence. Now the way to preſerue vs againſt this abuſe, is to feare an oath: as Eccleſ. 9. 2. deſcribing a good man, and oppoſing him to a ſinner, notes him by this marke, That hee feares an oath, which the ſinner neuer feareth. And he that is afraide to inure his tongue to ſwearing, ſhall not eaſilie bee ouertaken with wicked, and much leſſe falſe ſwearing. But hee that hath ſo lauiſh a tongue, as it can, with as much facilitie and nimblenes powre forth oaths, as other words, hee is in continuall danger to fall into the foule and moſt odious ſinne of periurie. And thus wee haue heard how this Commandement is broken. Now followeth to bee ſeene, what is heere required. It commands generally to glorifie Gods name, as is further ſhewed in the next table.

Forſwearing before a Magiſtrate.

Periured perſons arrant theeues.

Gods



First for life and conuersation, a Christian is bound heere to behaue himselfe so, that his whole conuersation may bring glorie to the name of God. He must so profit in knowledge, and conscience, by the Word of God which he professeth, and make such a good proceeding in pure Religion, as that hee may beautifie his religion by a blameletle and vnspotted behauiour. Thus in Matth. 5. 16. Christ saith, *Let your light so shine forth before men, that they may see your good workes, and glorifie your father which is in heauen.* Hee would haue Christians bee as lights: and the light which they must set forth on euerie side, must be a gratious and Christian behauiour; that men seeing and beholding these beames, may glorifie not them, nor commend them (for a Pharisie will seeke to haue men magnifie him, and speake well of him) but a Christian must desire that by his meanes, men might bee brought to magnifie the profession of God; and to speake and thinke most reuerently of that Word, that hath wrought such grace, and such reformation in him. The life must bee the first beginner in religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to doe to take my words* Psa. 50.
within thy mouth, seeing thou hatest to be reformed? One goeth beyond his calling and commission, when hee dare call himselfe a Christian, and God his Father, and will not yeeld obedience vnto his commandements, in his practise. So, 1. Per.

2. 12. *Haue your conuerſation honeſt among the Gentiles, &c. that they may glorifie God in the day of their viſitation.* As if he had ſaid: There are many of Gods elect, that yet are vnregenerate, and as bitter againſt Gods truth, and will ſpeake as ill of profeſſion as any other, but God will viſit them hereafter by his good ſpirit, and the ſunne of grace ſhall ſhine in their darke hearts, to their inlightning, and his Word ſhall worke faith and repentance in their ſoule: and when he hath ſhewed the ſame mercie to them, that in former time hee did to you, they ſhall magnifie him for theſe good things that haue beene in you, which haue cauſed them that bare an hard minde to religion before, to loue, and like it ſo much the more now. And though they ſtand out long, yet at length they ſhall bee wonne, and then they will magnifie God. And euen bond-men are commanded, notwithſtanding their low eſtate, and the baſeneſſe of their condition, yet to bring ſome glorie to God, and winne ſome reuerenee to their glorious profeſſion, by their good behauiour.

Tit. 2. 10.

The meaneſt Chriſtian in his place may bring glory to Gods name

No man is in ſo meane a place, and ſo contemptible a degree, but that if hee will take the name of Chriſt vpon him, and the profeſſion of Chriſtian religion, hee muſt adorne it and decke it: which hee may doe by being faithfull and diligent in his place, and giuing euerie man his due, conſcionably. Euen a ſeruant, if he be not audacious, and arrogant, nor giuen to picking and falſhood, but truſtie, diligent, and ſeruiceable, patient, meeke, and humble; he glorifieth God, he graceth Religion, hee worketh out his owne ſaluation, and doth what in him lieth to conuert his vnbeleeuing maſter, and ſhall haue reward of this ſeruice, as well as if he were in a hier and more honourable calling, that the world made more account of.

In the verie firſt petition Chriſt bids vs ſay, hallowed, or *ſanctified by thy name*: that is, let vs and all profeſſors be ſo well grounded in the vnderſtanding of the word, and rooted in good affection to the ſame, as that our life, led in all good conſcience, may bring glory to thy name and religion. Now, for vs daylie to make this prayer, and neuer to regard our actions, how they bee agreeable to this petition, what is

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that but to diſhonour God both in life, and prayer? And thus much how we muſt glorifie God in deed. Now followeth how we muſt glorifie him in word.

Firſt, wee muſt ſpeake of Gods word with ſuch care and reuerence, as beſcemes the great excellency of it: and not vainly, nor ieſtingly, but onely to thoſe good vſes, and with that good affection, that the Lord hath commanded. And ſo in Deut. 6.7. *Theſe words ſhall be in thine heart, and thou ſhalt rehearſe them continually, &c.* So that it is not left at mans diſcretion, whether hauing Gods word in his heart he will ſpeak it, or not; but it is laid as a Commandement, with equall authoritie with the former, that he ſhall talke of it, as vvell as thinke of it. And ſurely, if it dwell within, it will bee heard without, as Pſal. 37. 30. *The mouth of the righteous will ſpeake of Wiſdome: for the law of God is in his heart, and his feete ſhall not ſlide.* He ſheweth the priuiledge of a righteous man, that hee hath Gods lawe ſo rooted and ſetled in his heart, as it will ſpring and bud forth in his mouth, and ſo keepe and preſerue him, that either he ſhall not doe any thing that is wicked; or if he doe, he ſhall be ſoone and happily recouered. Gods word muſt be reuerently handled.

Thoſe therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods vvorſhippe: they will come to the Church, and giue the preacher an houres hearing: but follow them out of the Church doore, and what kinde of conference ſhall you heare come from them? not one word of the Sermon, but preſently of earth and earthly things. Though theſe men bee not common ſwearers, yet they haue broken this Commandement: for God commands vs here to honour him with our tongues. And therfore, howſoeuer fooliſh perſons are ready to excuſe themſelues, that though they cannot talke of the Scriptures, becauſe they are not book-learned yet they haue a good heart, and ſerue God day and night, (if you will beleeue their report:) yet ſo long as their goodneſſe is locked vp that it cannot come abroad, they may ſay what they will of themſelues: but Chriſt ſaith, that *a good man out of the good treaſure of his heart, bringeth forth good things.* This is ſuch a treaſure, as muſt needes bee brought to light con- Mat. 12

tinually. For if one ſay, hee hath a coffer full of good golde, and yet can fetch nothing out but droſſe, no man euer ſaw him bring one peece of gold out of his cheſt, but euery day ſlips and baſe coine; ſurely, by this that commeth abroade, men may quickly gheſſe what mettall is within: and few vvill count him euer ther richer for his golden vvords, when nothing but braſſe comes out of his purſe. And ſo in the Prouerbs, the wiſe man ſaith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore hee that can feede none, is not a righteous man, but deſtitute of the grace of God. As men therfore muſt not ſpeake idly of Gods word, ſo neither muſt they bee altogether ſilent; as though wholeſome and religious talke belonged not to them: but they muſt open their mouthes with wiſedome, and haue the law of grace vnder their tongue.

Pro.10.21

Pro 31.26

Gods titles muſt be named with feare.

Secondly, wee muſt ſpeake of Gods titles and properties, with feare and reuerence, to the benefit of men, & the praiſe of God by them. Thus *Dauid Pſal.* 40.9. ſaith of himſelfe, *I haue declared thy righteouſnes in the great congregation, I haue not hid thy righteouſnes, and I concealed not thy mercy and thy truth, &c.* Theſe vvere the things whereof *Dauid* vvould ſpeake; the great mercy of God, and his wonderfull and ſtable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miſeries. And he would ſhew forth his righteouſneſſe, that men ſhould know, that it would ſurely go well with the righteous, and that the wicked ſhould haue according to the worke of his hands: for God beeing righteouſnes it ſelfe, muſt needs puniſh the one, and rewarde the other, as their liues and deeds haue deſerued.

Theſe were the things, about which he would willingly exerciſe his tongue, and ſpeake ioyfully to the people. For, one cannot ſpeake of theſe things conſcionably, but it vvill worke in him a feeling and loue of them: ſo that himſelfe ſhall get more good, and thoſe alſo that heare him. So *Pſal.* 107.8. *Let them confeſſe, before the Lord, his loning kindneſſe, and his wonderfull works before the Sonnes of men.* He would haue vs haue ſuch a feeling in our hearts, as that wee ſhould not onely confeſſe Gods kindneſſe before him, but alſo make

knowne

knowne the ſame before men.

And therefore all of vs muſt here be humbled, & acknowledge how exceeding ſhort we come, how ſeldome or neuer wee breake foorth into ſuch confeſsion or declaration of Gods power, wiſedome, mercy, &c. as our ſelues and others might thereby bee ſtirred vp the more to bee thankfull vnto him, and to ſtay vpon him. Who almoſt hath ſaid, as *Dauid* in the Pſalme: *Come, and I will tell you what the Lord hath done for my ſoule*, what carefulneſſe he hath had ouer our ſoules & bodies, what faithfulneſſe he ſhewed vnto vs in all our needs, and all his wonderfull mercy and wiſdome, whereof we haue daily experience. Many can make long diſcourſes of the kindneſſe of their benefactors, and ſpend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all things, and that giueth power to our friends, to doe vs good, and kindeneſſe to put that power in practice; who almoſt doth ſpeake of his goodneſſe and power that he continually doth ſhew and practice toward vs, to mooue himſelfe and others thereby more earneſtly to glorifie his name?

Pſal. 66. 16

Act. 17. 25

Thirdly, vvee are heere commanded to ſpeake of Gods workes with reuerence and thankſ-giuing, whether they bee works of mercy, or iuſtice. And thus the children of Iſrael with their leader *Moſes*, after that wonderfull deliuerance at the red ſea, gaue themſelues to praiſing and magnifying God, and to confeſſe his excellent greatneſſe and Maieſty, and ſet out the ſame to all poſterity. And as we muſt magnifie God for all his works, ſo alſo euen for thoſe that goe beyond our reach, and ſeeme moſt contrarie to carnall reaſon. And thus *Paul* hauing diſputed of election and reprobation, ſuch works as carnall men and fleſhly wits moſt ſtumble at, and vvould willingly ſhewe their quarell againſt, if they durſt for feare of men; *Paul*, I ſay, beeing a man of God, ſpeakes moſt reuerently, and with wonderfull admiration of the glorious attributes of God therein, Rom. 11. 33. *O the deepneſſe of the riches both of the wiſdome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out!* and then, *who hath knowne the minde of the Lord?* Who can tell why God

Gods works muſt be ſpoken of with reuerence.

Exod. 15

choſeth one to life, and leaueth another to death, why he will haue one ſaued, and another condemned? who can aſsigne the cauſe of theſe things? And in the next verſe, hauing before ſpoken of ordaining one to ſhame, and another to glory, he ſhuts vp, and cloſeth all with this holy and reuerent concluſion, wondring at his greatneſſe: *Of him* (ſaith hee) *and through him, and for him, are all things: to him be glory for euer, Amen.* As if hee ſhould haue ſaid: he made all things at the firſt himſelfe, he ſuſtaineth and preſerueth all things by his owne power ſtill, and therefore it is moſt iuſt and equall, that he ſhould diſpoſe and order all things according as ſeemes beſt vnto him, for his owne glory.

We muſt praiſe God for our afflictiõs.

And as wee muſt ſtriue to magnifie God in theſe workes that croſſe our reaſon: ſo, in thoſe alſo that are moſt contrary to our affection: as in our croſſes and afflictions. And thus did *Iob* when God had taken away his ſonnes, his ſeruants, his ſheep, his oxen, his camels, and all his goods, and that vpon the ſudden, he fals not to murmuring and grudging againſt God, but breakes out into the praiſe of God; *The Lord hath giuen* (ſaith he) *the Lord hath taken away, bleſſed bee the name of the Lord.* In all theſe miſeries he could finde in his heart, & ſee good cauſe, to bleſſe the name of God: for he knew that it came from God. And though the diuell were a chiefe ſtirrer, yet he could not go beyond his commiſsion: and though God had taken away all, no wrong was done to *Iob*. God had giuen it him, and might haue taken it away ſooner, and therefore ſtill he was to be bleſſed. So did *Hezechiah*: ſo did *Eli*: *It is the Lord, let him doe what he will.* So that euen in Gods chaſtiſments, which are tedious to the fleſh, and goe againſt the ſtreame of our affections, we muſt praiſe him. As *Nebuchadnezzar* in the end of his ſeauen yeares miſerie, ſaith, *He is holy in all his workes, and iuſt in all his waies.* And thus wee muſt glorifie the name of God in ſpeech without an oath. Now it followes to ſpeake of an oth.

Iob 1.21.

2 King. 20.19
1 Sam. 3.18.

Dan. 4.34

Swearing rightly, is an holy ſeruice of God.

And firſt we muſt know, that it is a ſingular ſeruice to God, to take an Oath, vvhen wee haue a lawfull calling thereunto. As raſh ſwearing is a vvicked ſinne, ſo right ſwearing is an holy ſeruice: and one may ſinne as vvell in omitting this

this when it is lawfully required, as in committing the other which is forbidden.

So in *Deut.* 6.13. and 10.20. *Thou shalt feare the Lord and serue him, and sweare by his name.* In both which places God plainely requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warrantable and iust cause to take an Oath.

Therefore their errour must be condemned, that would altogether root out the vse of Oathes, as vnlawfull; and beeing called thereto, refuse it, because they say they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, and vpon good ground and calling, they transgres this Commandement, and might as well refuse to heare, and reade, and pray, as to sweare being called thereunto. 1 It is an error to forbid the vse of oathes.

Likewise it serueth for our instruction: that when the case stands so, as that an Oath is required at our hands by those which haue authority, and when wee haue a sufficient warrant, then wee should willingly and carefully doe it, and that with a mind to glorifie God, and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God as well as these be: and it is a fault, when men comming to this, doe not propose the glorie of God vnto themselues; nor looke for any reward for this dutie, but onely respect the ciuill ends, to set agreement, and make peace among men. Many will hope to speede the better for a good prayer (as indeede they shall) which neuer hope that God will looke any whit the more fauorably vpon them, for swearing religiously. But if God will punish vaine swearers, he will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull and idle vsage of it, so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this poynt, wee want the fruite of it: for a Christian, swearing for conscience sake, and in obedience to Gods Commaundement, may lay vppe an Oath among his best seruices, and treasure it vp as a precious iewell that shall bring an euerlasting rewarde with it. For God will not forget those that sanctifie his name: 2 We may expect a blessing for swearing rightly.

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which all they doe, that ſweare reuerently by it.

Now, that wee may ſweare lawfully, theſe rules are to bee obſerued: for the { Perſons { ſwearing: / requiring an oath. / Worke.

Rules that we may ſweare rightly.

For the perſon ſwearing, this muſt be knowne and obſerued, that if vvee vvould haue God accept of him, he muſt be a Chriſtian: for no vnregenerate man can ſweare religiouſly to pleaſe God, nor comfortably to his owne ſoule; and therefore Saint *Paul* ſwearing, ſaith, *I call God to witneſſe*: but ſo may an vnregenerate man, and his oath bee vvorth nothing in Gods account; therefore hee addeth, *vvhom I ſerue in my ſpirit*, ſhewing, that hee that vvill comfortably take the name of God in his mouth, to ſweare by it, muſt ſanctifie him in his heart, and ſerue him in his ſoule, or elſe he doth take the name of God in vaine, he doth not glorifie him at all. For an euill tree (ſaith Chriſt) cannot bring forth good fruit. And though others may haue good by that he ſhall doe, yet it can bring no good or comfort to himſelfe: nay, it is an euill worke in him, as vvas the preaching of *Iudas*, and caſting out of Diuels, and other vvorkes which hee through Chriſts commiſsion vvas able to doe: Which (notwithſtanding) vvere ſo farre from doing him good, or yeelding him any comfort againſt the terrour of his conſcience, that they rather were torments, and fire in his boſome to vexe him, that had made ſo faire a ſhewe, when in truth hee had ſo foule a heart. So, if an vnregenerate man take an oath, although it bee very true, yet he ſinnes and diſhonoureth God in thus ſwearing; becauſe vvhatſoeuer is not of faith is ſinne: Now, hee hath no faith, neither lookes hee to Gods Commandements, or reſpects his glory in the oath. Therefore whoſoeuer hath taken an oath before his calling, howſoeuer in it ſelfe lawfull, yet he muſt be humbled for the manner of doing of it, becauſe it was a ſinne in him, being void of faith, and wanting a good conſcience, and all true reuerence of Gods Maieſty. For theſe things can neuer bee wrought, but by the worke of the ſpirite, vvhich dooth conuert men that they may be fit for his ſeruice, whereas in the

Vnregenerate men can neuer ſweare rightly. Rom. 1.9

Mat. 7.18.

the ſtate of vnregeneracie, they tooke Gods name in their mouthes, when there was no feare of him in their hearts, and to the impure all things are vnpure. This muſt bee obſerued in the party that is ſworne.

Now, in him to whom the oath is made, this is requiſite, (without which an oath cannot bee lawfull) that he require it, and be ready to accept it. For if the party vnto whom one ſweareth, be vnwilling of it, then it is a ſinne to ſpend it vpon him, and vvearie his eares, and grieue his heart with it.

What inconueniences accompany raſh ſwearing.

And therefore many men are to bee reprooued, that, in common buying and ſelling, are ſo forward to ſweare, as that though no man bee willing they ſhould ſweare, yea rather, many are grieued and troubled at it; yet euery thing of lighteſt moment, muſt haue confirmation of an oath annexed vnto it. But what get they that will make a trade of ſwearing? Surely this, that they growe to bee ſuſpected of vnfaithfulneſſe: and when they bee ſo lauiſh of Gods name, both their owne hearts grow leſſe to reuerence it, and others the more ſuſpect them; whereas they thinke to remooue all ſuſpicion from themſelues. For, a godly man, and one that hath any true fidelitie in him, ſets more by the name of God then to pawne it vpon euery ſmall occaſion: and therefore thoſe may be iuſtly thought moſt deceitfull towards men, that be moſt prophane towards God. And hee that careth not to diſhonour God, vvill neuer make any great ſtay to illude his meighbour: and they who giue liberty to themſelues to vſe needleſſe and vaine oathes, doe often ſlip into falſe oathes. Theſe rules are for the perſons. Now for the thing it ſelfe.

1 Rules of a religious Oath. First it muſt be of a knowne truth.

First, it muſt be true that is ſworne: That is, vvhatſoeuer vvee coufirme by taking the Name of GOD in our mouthes, muſt not onely bee true in it ſelfe, but a knowne truth, of which he that ſweareth, hath ſome certaintie, his conſcience muſt not doubt of it: if hee doe, he ſets too light by Gods name. So *Ieremie* Chapter 4. verſe 2. hee requireth that men ſweare in truth and in iudgement: if one will come to auerre and affirme a thing with an Oath, hee muſt be able to ſay, I ſweare nothing but that, which (vpon ſound ground and

and good proofe) I know to be true, I am ſure of it, and haue in mine owne heart iuſt warrant for that which I ſpeake: elſe, vpon euery light coniecture, and ſlender opinion to binde a thing by the name of God, though it fall out to bee ſo, is to prophane Gods holy name, and take it vp with a vaine and vnreuerent affection, in that one is ſo raſh, to aduenture ſo eaſily and ſuddenly vpon a thing of ſuch waight and importance.

2 Oathes muſt be taken in matters of importance.

Secondly, an Oath muſt not be taken in light and ſmall matters, but in things of great moment. Though the matter bee certaine, and, in our knowledge, ſuch as vvee may ſafely teſtifie the truth of it: yet if it bee but a trifle, it is not worth an Oath. In ſuch a caſe, man muſt rather be content not to be credited, then to call Gods name to witneſs. When *Moſes* was the Iudge, hee appointed inferiour Officers to haue the managing of ſmaller matters, and onely the greater and waightier cauſes were brought to him, to heare and decide. Now, then it were not fit for *Moſes* to be called to the ending and making vp of euery light and idle controuerſie; much leſſe is it for vs to debaſe God ſo much, as to bring him in vpon euery trifle. Wee would count it a very vnſeemely thing, to trouble high Officers and Magiſtrates with cauſes which the meaneſt neighbour could arbitrate. And if it bee too much diſgracing of a Noble mans dignity, to call him forth about euery ſuch thing of no waight; much more profaneneſs is it towards God, and ſheweth a heart nothing touched with the greatneſſe of his Maieſtie, to vrge him to come out of his place, to deale in ſuch trifles. Therefore, vnleſſe it be matter that tends to the glory of God, or ſome great good of man, to end contentions that would be dangerous, and to ſet vnitie and good order among men; we muſt not preſume to meddle with the name of God, nor bring triuiall matters before his glorious preſence.

Exod. 18

3 Oathes muſt be taken with reuerence.

Laſtly, wee muſt doe it with great feare and reuerence: as in Eccleſ. 9. 2. it is noted as the marke of a good man, to *feare an Oath*. And though one be the childe of God, and an Oath be required of him, and he know the thing to bee certainely true, and the matter alſo of waight, worth an Oath: yet, if he come

come lightly, without any regard of God, and reuerence of that his excellent name, he hath failed in his ſwearing, and hath taken Gods name in vaine, and is to be humbled for it: For, in the ſecond Pſalme, and the eleuenth verſe, hee ſaith, *Serue the Lord with feare.* Now if a man muſt not vndertake any ſeruice of God without feare; much leſſe may hee call God to be a ſpeciall witneſſe, and after a ſpeciall manner ſet himſelfe before him, without reuerence and due feare of his Maieſtie. And ſo much for the commandement. Now followeth the reaſon of it.

For the Lord will not hold him guiltleſſe that taketh his name in vaine.

Doct. He that taketh Gods name in vaine and repents not for it, drawes downe Gods iudgements vpon himſelf.

HEre God, from the greatneſſe of the perill, goeth about to terrifie men from the ſinne. Now where he ſaith, the Lord will not hold him guiltleſſe, ſomething more is vnderſtood, then is expreſſed. For the meaning is, that God will account him as guilty, and execute a ſharpe and ſeuere puniſhment vpon him. So that, this we may heere obſerue as a plaine doctrine, That he that ſinnes againſt this commandement, vnleſſe he do ſwondly repent, ſhall draw heauie iudgements vpon himſelfe. As the offence is hainous, ſo will the puniſhment bee anſwerable. For it is God that vndertaketh to proſecute againſt them: hee will not put it vp, but bee reuenged vpon them. If man onely accuſed them, they were not neceſſarily faulty, but might retaine credit with men, or at leaſt haue comfort in their owne ſoules, as *Naboth* had, and they which are ſpoken of, Eſay 29. 21. that were made *to ſin in word*, when they ſpake truly and faithfully: and being righteous, were yet *made to fall without cauſe*: but if God conuince, who ſhall cleere? if he condemne, who ſhall iuſtifie? Their owne tongues and hearts, and conſciences ſhall paſſe a verdict againſt them. If man onely were offended, man alſo might determine the cauſe as Vmpire or Iudge, and ouerrule the aduerſarie. For the ſentence is not alwaie at the plaintiffe would haue it: but (as *Eli* told his ſonnes, 1. Sam. 2. 25.) *If one ſinne againſt God, who will pleade for him, or take vp the*

matter

matter betweene them? If a man onely followed the cauſe, there might be many helps: as protections, or bailes, or flight, or pardon, or death of either ſide, &c. But if God purſue, who can reſiſt him? who can eſcape him? who can ouer-match his power, or (without true repentance) extinguiſh his diſpleaſure? If he caſt them, they be ſubiect to any puniſhment, or all puniſhments; in euerie place they may feare apprehenſion; at all times they may expect execution: ſo fearefull is their ſtate that breake this law.

And yet of all ſinnes, this ſeemeth moſt ſafe in the eyes of men. A greater penaltie is laide vpon him that robs a man of his goods, then vpon him that robs God of his glorie: and one may with more eaſe carrie out a blaſphemous and furious oath, yea, many of them, and wicked ſcoffing and mocking at the word and workes of God, then any ſlanderous reproch, or taunting tearm againſt his neighbour, that is but duſt and aſhes like himſelfe. Therefore, ſith men let it ſlip ſo eaſily, God will take the more notice of it, and puniſh it more ſharpely. For indeede men are farre more carefull for their owne vaine glorie, then for Gods glorie: and therefore if God ſhould referre it to mens aſſiſes, it is ſure, little order would be taken for it. Yea, commonly it is ſeene, that thoſe which ſhould reforme and correct others in this point, haue themſelues moſt neede to be reformed, and corrected: and the greateſt rulers, that ſhould moſt repreſſe blaſphemie, of all others practiſe it moſt. For if they bee neuer ſo little croſſed, how do they ſeeke to eaſe themſelues, but by violent and outragious ſwearing? Therefore, if God ſhould put ouer the puniſhment of it to their diſcretion, like enough a very ſlight penaltie ſhould ſerue the turne. And men alſo could not inflict a ſufficient puniſhment anſwerable to the fault: for damnation is the due puniſhment, as Iames 5. 12. Therefore God will haue it come before his iudgement ſeate, and himſelfe will be the iudge, and executioner in this offence.

Vſe 1. Such as vſe to take Gods name in vaine grow more and more ſhameleſſe.

Sith then, God vndertakes to puniſh it: the vſe is for the terror of all vngodly perſons, that giue ſuch libertie to themſelues to runne ouer, in the breach of this commandement aboue the reſt, that they growe ſhameleſſe, and ſhewe their ſinne

ſinne like Sodome; nay they will doe it to grieue them that diſlike it; and vſually they take a great pride in it.

Many alſo of the ciuiller ſort will bee loth a man ſhould ſee them take away their neighbours ſheepe, or ſteale a ſheet from off the hedge: but if they ſweare in a paſsion, and bee told that thy are in great fault, for they wrong God in that which is moſt deare vnto him, they profane and diſhonour his name; then they turne all into a ieſt and laughing; What? is that ſuch a matter? doe you ſtand ſo much vpon an oath? who is there I wonder, that doth not ſweare ſometimes, and let fall an oath before hee bee aware, when he is angry? And doe they make ſo light a matter of it? Is it a ſmall thing to fall into the hands of God? Nay there be ſome of Gods people, that can ſay trulie, through Gods mercie, that they had rather chuſe to haue their ſoule to paſſe from their body, then a raſh and paſsionate oath from their mouth. For if God haue threatned to bring iudgement vpon vaine ſwearers, then where ſhall mad and franticke ſwearers appeare? Theſe bitter ſwearers, how great a damnation muſt they looke for, vnleſſe their repẽtance be exceeding great? For though men let them paſſe, yet before the great Iudge of heauen & earth they be liable to an action of eternall death. Whereof, in a caſe of ſuch danger, men muſt be content to be admoniſhed, and to be helped out of the ſinne: and not chafe and rage againſt him, that by a wholſome rebuke, deſires to preſerue them from the wrath of God, and to drawe their ſoules out of perdition.

But this is the defence of many ſwearers: That they ſwear not from an euill minde, nor in any bad meaning, but onely by reaſon of a long cuſtome, which they cannot now leaue. But this defence is much worſe then the offence. For it is allone as if a common robber ſhould pleade Not guilty before the Iudge, confeſsing that he had indeede robbed, and murthered, yet he thought himſelfe an honeſt man, becauſe he did it not of an ill intent, but only for that he had accuſtomed himſelf to theeuing & ſpoiling euer from his childhood: and therefore hee muſt needes continue that courſe of life ſtill, he neither could nor would alter his cuſtome. Would an earthly

Cuſtome to ſwear excuſeth not but accuſeth more.

earthly Iudge acquite ſuch a ſhameleſſe malefactor though the wrong concerned onely other men & not himſelfe? And ſhall God the moſt righteous Iudge let ſuch eſcape, as make it their ordinary cuſtome to rob him of his owne glory, and to pollute his moſt holy name? Other malefactors vſually doe not kil before they be prouoked, neither wil they ſteale but in hope of gaine to themſelues: but theſe wicked ſwearers flie vpon God, who neuer did them hurt; and they are needleſſe, & ſenſeleſſe theeues; for they ſpoile & rob, without any hope or poſsibilitie of gaine: yea, with euident hurt to their owne ſoules, hinderance of Gods glory, and griefe of heart to their Chriſtian hearers.

Comfort of ſuch as haue receiued wrõg by falſe ſwearing.

Laſtly, this may ſerue for the comfort of them that haue receiued wrong by falſe oathes, and haue falſe matters carried out againſt them, by the helpe of periurie. Though Iudges for their owne gain, ſometime regard not this; or, by reaſon of their ignorance or error, cannot finde out the right, and counterfeit matters paſſe for currant: yet the Iudge of Iudges will make a better enquirie, and ſet downe a more true and vpright ſentence, and will lay open their innocency, and the damned hypocriſie, and impudencie of their aduerſaries: and not only diſcouer it, but plague and confound them for it, if they perſiſt impenitent. And this was the caſe of *Naboth*, and his children. He was by ſuch wretched dealing ſurpriſed and brought to death, as a malefactor and traitor againſt the King, and blaſphemer of God: but hath not God ſhewed in his Word, how hee brought deſtruction vpon the actors, and rooted them out, and ſwept them and their ſeede away from the face of the earth? and *Nabothe* name is now cleered, and euerie one that heareth of him, knoweth him to haue been better then *Ahab* or *Iezabel*. So that God brought their ſinne vpon their heads, and hath not ſuffered his innocencie to bee ſtained. God would not beare with it; how euer, for feare of *Ahab* the King, no man durſt goe about to redreſſe it. Therefore albeit ſometimes wicked ſinners will impudently outface, and by ſwearing and forſwearing, ouer-ſway good cauſes of Gods children, & carrie away matters for a time that are altogether falſe: yet bee patient

tient, God will not let the vprightnes of his children, bee alway oppreſſed, hee will not ſuffer his ſacred name thus wickedly to bee abuſed, and made a ſhelter for lies and ſlanders, but when his good time comes, he will let the world ſee how ſhamefully they dealt. And though now, while God holdeth his peace, they flatter themſelues, and bee not afraid to prophane his name, ſo they may effect their malicious purpoſes for matters to goe on their ſide: yet God will cauſe their wickednesſe to returne, and fall vpon their own heads, and their owne ſhame ſhall couer their faces; and the wrong done, both to his name, and to his ſeruants, ſhall bee fully diſcouered and reuenged. Thus much concerning the third Commandement, for the glorifying of gods name. Now followeth the fourth, in theſe words.

The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Six daies ſhalt thou labour, and doe all that thou haſt to doe, but the ſeuenth day is the Sabbath of the Lord thy God; in it, thou ſhalt do no manner of worke, Thou nor, &c.

THe purpoſe of God in this fourth Commandement, is, to teach vs to ſet apart the ſeuenth day wholly from al worldly affaires, to the exerciſes of religion and mercie. The parts are two: The one ſets downe the duties to bee performed; the other the reaſons to moue vs to perfom them. In the firſte is ſhowed what we ſhould do, and from what wee ſhould decline. The thing to bee done is keeping it holy, celebrating an holy reſt vnto God. The things to bee forborne, are all worldly workes in our ſelues, and thoſe that belong vnto vs, as children, ſeruants, and all inferiours, and that our beaſts bee not put to any ſeruile labour, yea, that the ſtranger, when hee comes amongſt vs, doe not openly prophane the ſame. Though wee cannot enforce him to come to

the publike exercises, yet those that are rulers and gouernors, must restraine him from open violating of it by working, or any such like disorder, and must lay their authoritie so farre vpon him, as that they suffer him not, among their people, and in their iurisdiction, in the face of the Congregation, to breake this Commandement.

Reasons for obseruation of the Sabbath day.

First from the equitie.

The reasons are diuers. First, drawne from the equitie and righteousnesse of it, in these words; *Sixe daies shalt thou labour, and doe all that thou hast to doe.* As if hee had said, I haue giuen thee sixe daies for the workes of thy calling, and haue taken but one for my selfe; therefore thou must bee very well contented to yeeld to mee in this so reasonable and equall a dutie. If I had taken sixe to my seruice, and giuen thee but one for thine ordinary affaires, yet thou oughtest to haue obeyed mee: but now that I am so liberall to thee, and reserue so little time to my selfe, hauing so large authoritie, there is no reason why thou shouldest refuse.

2 Secondly from Gods right.

The second reason is taken from the interest and right of God, in these words: *The seuenth day is the Sabbath of the Lord thy God.* As though hee would say, I haue taken it to my selfe, I challenge it to bee employed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt bee accounted a sacrilegious theefe, to take holy things for vnholy vses, vnlesse thou wilt deuour things that bee sanctified, to thine owne destruction, see that thou meddle not with it. It is a part of Gods treasure: and thou shalt bee no better then a robber, if thou conuert this, which is not thine, to thine owne vses.

3. From Gods example.

The third reason is taken from Gods example, in these words; *For in sixe daies the Lord made Heauen and Earth, the Sea, and all that in them is, and rested the seuenth day.* As if he should say, If thou wilt follow examples, and be ledde by others, then follow the example of the best. Now what better example can there bee, then of God himselfe? who, when hee made the World, and all things in the World, contriued all his workes so, as that hee finished them in the compasse of sixe daies, and on the seuenth day rested from all his workes of creation, onely preseruing those things, which before he had made. Therefore from his example, learne thou so to

dispatch

diſpatch all thy buſineſſe in the ſixe dayes, as that on the ſeuenth day, ceaſing from labours of thy calling, thou maiſt giue thy ſelfe wholly to the duties of ſanctification, and to meditate on Gods wiſedome power and greatneſſe in his ſixe daies worke: for which end, as one ſpeciall thing to bee done in it, he hath appointed this reſting on the ſeuenth day.

The laſt argument is taken from the end and vſe of the Sabbath, in theſe words; *Wherefore the Lord bleſſed the Sabbath day, and hallowed it.* As if hee ſhould ſay, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perſwade thy heart to keepe this Commandement: yet, in regard of thine owne profit, and the benefit thou ſhalt reape to thy ſelfe, yeeld to keepe it holy. For God hath not taken this to himſelfe for any commoditie, that hee ſhould haue by it, but euen for thy good: hee hath appointed it for holy vſes, that it might bee a meanes of bleſſing, not vpon the ſoule onely, but vpon the bodie alſo, and eſtate of them that obſerue it. There is no readier way to bring Gods bleſſing vpon any man, then the ſanctifying of it, nor no more preſent meanes to pull down a curſe, then the neglecting and breaking of it. Therefore, if thou loue thy ſelfe, and wouldeſt haue proſperitie to thy ſoule and bodie, yeeld ſo much obedience to God, as to ſanctifie his Sabbath. Thus much concerning the driſt and expoſition of the words of this Commandement. From the end of the Sabbath.

Now, becauſe there bee many that are not perſwaded of the continuance of the Sabbath; and account the keeping holie of the ſeuenth day in the number of thoſe ceremonies which bee abrogated by Chriſt, as belonging onely to the Iewes: therefore is is requiſite that we prooue and confirme by ſome ſound reaſons out of Gods word, that this Commandement is morall and perpetuall; and as carefully to be kept vnder the Goſpell, as vnder the Law, and to continue in force, ſo long as any of the Commandements, euen ſo long as there is a world, and a Church militant in it. That the Sabbath is morall and perpetuall.

The firſt argument to prooue the perpetuitie of the Sabbath, may bee drawne from thoſe reaſons which God vſeth for the confirmation of it in the text. The reaſons are all Arguments to proue the Sabbath day to be perpetuall.

perpetuall, and not one ceremoniall, and euery one belongs vnto vs as much as vnto them: and therefore it is without reason to make the Commandement it selfe of lesse scope, and binding fewer to keepe it, then those reasons which are brought to confirme it. For, goe through the whole Commandement; what one word in all of it hath any note of ceremony? what reason sauours of any speciall thing to the Iewes, that the Commandement should bee tied onely to them? For God commands them to keepe the seuenth day, because it is most equall: seeing that hee hath permitted sixe daies, for their ordinarie trauell. And hath not hee giuen vs libertie to labour sixe daies in our calling? and is not the equitie altogether as forcible to vs in euery age, as it was to them in their ages? If God haue taken from vs none of the sixe daies, which hee gaue to them; what reason haue wee to take away the seuenth, or any part of the seuenth, more then they?

1 From the Reasons in the Commandement.

Then, secondly it is the Lords; therefore the Iewes may not imploy it any otherwise then according to his will: and doth not this reason hold as strongly now? Haue we any priuilege granted, to lay theeuish hands vpon those holy things which are Gods, more then in old time the Iewes had?

And for the example of God, that hee ceased from creating, doth it not reach to all men, and to all times alike? are not wee as much bound to follow Gods example as euer any?

Lastly, it is a day blessed to them that keepe it; and to this end consecrated, that it may bring a blessing. Hath time worne out the force of this argument? Is God lesse able to blesse vs now? or should wee lesse desire, or doe we lesse stand in need of his blessing then they? We see then that all the reasons are firme and strong, the length of time cannot abrogate the truth and strength of the reasons; therefore neither can it disanull the Commandement which is grounded hereupon. For, where God giues a ceremoniall commandement, which hee would haue the Iewes onely to obserue, there he frames his reason thereafter, from some thing that specially toucheth the Iewes, and hath no such agreement, or affinitie to other nations or times. As for the Passeouer, hee commands the Iewes

Iewes to keepe that. Why? Becauſe the Angell paſſed ouer their houſes, when hee deſtroyed the Egyptians. And they muſt giue their firſt borne to God: Why? Becauſe God did not ſmite the firſt borne in the ſlaughter of the Egyptians. And ſo, many other ceremonies haue reaſons annexed vnto them; which being peculiar to the Iewes, ſhewed, that they did onely bind the Iewes vnder the law. But of all the reaſons heere alleaged, we ſee that none is ceremoniall, peculiar, or proper to the Iewes: but euerie one common to all, and as large as all the world: therefore thoſe that cannot exempt themſelues from the arguments confirming the commandement, may not pul their neckes out of the commandement.

Secondly; from the time, when this commandement was firſt giuen, and the keeping of a Sabbath holie, firſt inſtituted, wee may eaſily perceiue, that this commandement is no more ceremoniall then all the reſt. For it was giuen in mans innocencie, when *Adam* was perfect, and needed no ceremonie to leade him to Chriſt, becauſe hee did not need to beleeue in Chriſt, being himſelfe perfect, & holding his happy eſtate, not by faith in Chriſts merits, but by confidence in Gods word, promiſing him life, ſo long as hee continued in innocencie and obedience. For this Commandement was not firſt giuen at Mount Sinai, no more then any of the other tenne: but equally with them bound the conſcience of *Adam* the firſt man, and is of like antiquitie with the reſt. The firſt ſeuenth day that euer was, was as much to be ſanctified as any Sabbath following. As may appeare in the ſecond of Geneſis, the ſecond and third verſes, where it is ſaid, that God after the creation of the ſixe daies, *reſted from creating the ſeauenth*: and therefore *hee hallowed the ſeauenth day, and bleſſed it.* Now then, ſith it was inſtituted in Paradiſe, afore either there was a ceremonie, or neede of a ceremonie, it may not be reputed among the Iewiſh ceremonies. And this reaſon is the rather to be marked, becauſe it ſhewes the fooliſhnes of that friuolous obiection that ſome men bring againſt the Sabbath. O (ſay they) the Iewes were babes in Chriſt, and weakelings, and therefore they had neede of a Sabbath; but wee are paſt babes, wee are men

2. From the time.

Heb. 4.3.

growne, and haue more knowledge, wee are ſtronger then they. Are ye ſtronger then the Iewes? Be it; (though if it were well tried, many of theſe, that bragge of their ſtrength aboue the Iewes, would bee found inferiour to many of the Iewes.) But be it for the time: grant them this: yet, are they ſtronger then *Adam* in his innocencie? haue they greater knowledge, and more grace, then hee had before his fall. But God ſaw it needfull for *Adam* to haue a Sabbath in paradiſe. And if it were needfull for him that was without ſinne, & had no clog of corruption to hinder him, no ſinner to infect him, no ill example to ſeduce him; yet (I ſay) if he had neede of this (as God in his wiſedome ſaw he had) becauſe his calling (though followed without tediouſneſſe) would yet partly haue withdrawne his heart, that hee could not ſo freelie and whollie haue giuen himſelfe to praiſing of God, and conſidering of his power, wiſedome and mercie; and therfore was to ſet one day apart from all works of his vocation, that hee might wholly addict himſelfe to religious and holy exerciſes, and with greater libertie and comfort doe them: Then what neede haue wee? and how farre is our neceſſitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill preſidents, and many allurements of the world, to pull our hearts from the worſhip of God; which are men of polluted lips our ſelues, and dwell among people of polluted lips: and which cannot without farre greater diſtraction, and wearineſſe alſo, follow our calling. If *Adam* had neede of a Sabbath, vvhen he had no let vvithin, nor vvithout, how much more haue we vvhich both vvithin & vvithout are beſet, and on euery ſide compaſſed vvith ſuch ſtrong impediments from our ſelues and others, that vvhen vve haue a Sabbath to beſtow wholly and onely on godlineſſe and religion, can yet hardly and with much adoe keepe our hearts from vvandring after the vvorld and earthly things? For, if *Adam* had need in his innocencie to be helped with a Sabbath, thē no man in this world is ſo ſtrong, as that hee, for that cauſe might exempt himſelfe from keeping a Sabbath. It was giuen to ſtrengthen and help the Iewes, and they needed it: yea, it was giuen to *Adam*, and

hee

hee needed it, that hee might more freely ſerue God, and more comfortably reioyce in him: for this reaſon alſo, is perpetuall, and not a ceremonie.

Thirdly, the manner of deliuerie confirmes the perpetuitie of it, and ſhewes that it is ſtill of as great force, as any of the reſt, for this was written by the finger of God in the tables of ſtone with the other, to ſhew the durable continuance of the ſame: and therefore this is not exempted. Deut. 10.4 *Then he (viz. the Lord) wrote vpon the Tables according to the firſt writing, the ten Commandements, which the Lord ſpake vnto you in the Mount, out of the fire, in the day of the aſſembly, and the Lord gaue them vnto me.* That reaſon which *Moſes* brings to confirme the authoritie of all, doth as ſtrongly eſtabliſh this, as any of the other: *viz.* that God firſt ſpake it with the reſt, and after wrote it alſo in the tables of ſtone. God did giue the ceremoniall lawes by the miniſterie of the Angels, and vſed *Moſes* as his inſtrument to write them. But for the greater reuerence of theſe ten, hee would not vſe the helpe of *Moſes* hand and pen, but with his owne finger wrote them, not in paper with inke, but in ſtone (to ſhew the ſtrength and continuance of them) and commanded *Moſes* to put them in the Arke, to ſhew that no man could fulfill, and perfectlie obey them, but onely Chriſt. If theſe ten were altogether written by God, and no exception made whereby the Sabbath ſhould be inferiour to the reſt, but all together put into the Arke, then a man may as well rend any of the other tenne away, as this: yea, and that with more ſhew of warrant. For none of them all is more fenced with reaſons, and mounded about with more ſtrong arguments, to keepe out the cauils and obiections of men, then that is. So that, where God hath of ſet purpoſe vſed the ſtrongeſt meanes to vphold and grace it; for man to ouerthrow it, and bring it to contempt, is a note either of great follie, or elſe of impudent impietie. 3. From the maner of the deliuerie.

The fourth reaſon is drawne from the perſons, vpon whom it lieth, and vnto whom it is giuen. For wee know that the ceremonies did lie onely vpon the Iewes, the Gentiles were not bound to obſerue them: but now this Commandement ſaith, not onely thou, thy Sonne, thy daughter, 4. From perſons to whom it is giuen.

thy man, thy maide, (which containes all ſuperiours, and inferiours, and conſequently their whole common-wealth) but it goes further, and ſaith, the ſtranger which is within thy gates. So that if an heathen man of another countrie and religion had come amongſt them, the Magiſtrate was bound to looke to him: though hee could not conſtraine him to performe religious duties; yet he was to reſtrain him from all ſeruile workes, whereby the Sabbath might openly be violated. Now the Ceremonies were as a partition wall betwixt the Iewes and the Gentiles, to ſeparate the Iewes from all other Nations, till both were vnited together in Chriſt. But for the Sabbath euen the Gentiles muſt keep it: and becauſe they offered to tranſgreſſe it, when they cam amongſt the ſeruants of God, they were iuſtly reproued and threatned. As, in *Nehemias* time, when the forraine Merchants came to ſell wares in Ieruſalem on the Sabbath day, hee would not ſuffer them; but threatens that he would lay hands on them, if they did any more come after that manner. If God had commanded heere onely to looke to the Iewe, and not to ſtrangers, it had carried ſome appearance that it was ceremoniall: but ſith God wil haue ſtrangers of the Gentiles bound to the keeping of it, as farre as man can compell them, if they come in the walke and reach of Chriſtians: the matter is put quite out of doubt that it is no ceremonie.

Nehem. 13. 18.

Fiftly, the great and bitter warre that wicked men raiſe vp continually againſt it, and the vnwillingneſſe and vntowardneſſe that is in the fleſh euen of Gods owne children, to yeelde vnto it, ſhewes euidently that it is ſpirituall: otherwiſe the fleſh would neuer rebell againſt it. And Gods ſeruants find by true and dayly experience, that they neuer feele more ſound comfort, then when they do ſpiritually obſerue it: neither doth any thing vſually more humble them, and breake their hearts, then when they brake it.

The oppoſition of wicked men, and the vnwillingnes of good men to keepe the Sabbath.

Laſtly, Chriſt Ieſus himſelfe, the Lord of the Sabbath, confirmes it moſt ſtrongly, Matth. 24. 20. where ſpeaking to his owne diſciples, of the deſtruction of Ieruſalem by *Veſpaſian*, which was to come to paſſe forty yeeres after his aſcenſion, at which time all ceremonies were aboliſhed out of the

6 From the teſtimonie of Chriſt.

the Church; yet he bids them pray, that their flight bee not in winter, nor on the Sabbath day. The vtter ouerthrowe of Ieruſalem was now decreed of God, ſo as it could not bee altered: yet Chriſt bids his ſeruants pray, that it might bee mitigated to them in ſome meaſure, and therefore that they might not bee enforced to flie for their liues in the winter: for that would be grieuous to the bodie, becauſe the vnſeaſonablenesſe of the weather, and deepeneſſe of the waies, would bee verie tedious to them: nor vpon the Sabbath day, becauſe this would bee as grieuous to the ſoule, if they muſt bee conſtrained to ſpend that day in toyling, to preſerue their naturall life, which God had appointed to bee ſpent in ſuch comfortable exercises, as might vphold their ſpirituall life. What, will ſome ſay, is it not then lawfull to flie for ones life on the Sabbath day? yea, and Chriſt allowes it too. But hee knew full well, what griefe it would bring to a Chriſtian ſoule, to thinke I was wont this day to ſitte quietly in the Church, and among Gods Saints to heare the ſweete comforts of his word, deliuered vnto my ſoule, and with praiſe to ſing Pſalmes of thanks vnto God, and to aske thoſe things with the reſt of Gods people, which wee ſtood in need of; where I receiued ſuch comfort that I walked in the ſtrength of theſe exercises all the weeke after: but now, the paine of my bodie, and the feare of my ſoule, doe ſo diſtract me, and take me vp, that I haue neither leaſure nor abilitie ſo to doe, but I muſt want all theſe comforts. Chriſt knew that this would bee moſt bitter to faithfull Chriſtians; and therefore hee wils them to pray to God to preuent it, that no ſuch neceſsitie bee laide vpon them. Now if this Commandement, and this day had beene ceremoniall; they might haue fled with as little care and griefe that day, as any other: for it had been aboliſhed long afore by Chriſts death, and no conſcience then ought to haue beene made of it. But in that Chriſt doth allow this feare of flying on the Sabbath day, more then on any other of the weeke, he ſhewes plainelie, that the force of the Sabbath was not abrogated by his reſurrection, and therefore no ceremonie. For then Chriſt had not needed to put a needeleſſe feare into their hearts

hearts of flying on the Sabbath, if God required no keeping of the Sabbath; but hee would rather haue admonished vs to beware of superstitious keeping that day, and would haue told them, that they needed not regard it: for it had bin a great sinne to haue made such conscience of keeping a ceremonie, so long after the abolishing of it. Then if one should not willingly, and without griefe flie to saue his life on the Lords day (as Christs words doe plainly proue) then how much lesse should hee doe any other worke of farre lesse necessitie?

So that these reasons doe most euidently confirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Iewes afore Christ. But for those wicked persons that will cauill against euerie thing that crosseth their corrupt lust, (as the keeping of a Sabbath doth exceedingly) wee must not greatly bee moued what they obiect: for of them it is most true that *Salomon* saith, *Bray a foole in a morter, as wheate is braied with a pestel, yet will not his folly leaue him.* But this may suffice to establish and instruct a Christian, that with a true heart is willing to be taught; and confound also and condemne, and leaue without excuse (before Gods iudgement seate,) such as will not yeeld to strong and plaine reasons, drawne out of Gods word, but continue obstinate in their false conceits.

Obiection 1

But, because the point may bee more manifest and plaine, it is good to answer some of their obiections, whereby they would ouerturne the plaine truth. Now, the grand obiection is, because wee keepe not the same Sabbath that the Iewes did, but the day is altered: therefore, they say, we must keepe none. This is their argument of so great waight: but how foolish, it shall appeare easily, if wee examine it a little more narrowly. For, though wee keepe not the selfe-same day that they did, yet wee haue the same Commandement and authoritie for our day, that they had for theirs. Therefore this day that wee keep, is called the Lords day. Reu. 1. 10. where *Iohn* saith hee *was in the spirit vpon the Lords day.* Afore it was called the day of rest, because God rested on it from the

Answer. Alteration of the day doth not abrogate the Sabbath.

the worke of creation: but now it is called the Lords day, becauſe Chriſt Ieſus inſtituted it as a ſpeciall memorie of his reſurrection, and of the perfecting of the worke of our redemption. For the Apoſtles, by the authoritie of that ſpirit which alway aſſiſted them in their miniſteriall office, did alter the day, and themſelues kept, and ordained it to be kept in all the Churches. As may appeare, Acts, 20.7. The firſt day of the week, the diſciples beeing come together to breake bread, Paul preached &c. This was the firſt day of the Iewiſh weeke, and our Lords day. *Paul* himſelf kept this day which hee ſpent in preaching till midnight, and after adminiſtred the Sacrament: in which two exerciſes hee continued till the dawning of the day. So that the keeping of this day was inſtituted by God, in the miniſterie of the Apoſtles: and kept by them, and the Churches in their time: and therefore as much belongeth to vs, as the other to the Iewes: and is of no leſſe force now, then that was before. 1 Cor. 16.2

2 The day of celebrating the Sabbath, why it was changed.

Then ſecondly, the cauſe of the change, and of our keeping this day, is vpon as good ground, as their keeping of that day. For when the creation of the world was the greateſt worke that euer was done, then the memoriall of that was chiefly to bee regarded. But now, that a greater and more excellent worke was done, namely, the redemption of the world, it was reaſon that the greateſt worke ſhould carrie the credit of the day. They reſted that day, becauſe on it God reſted from the worke of creation: wee this day, becauſe on it Chriſt roſe againe from the working of our redemption; which being a greater work, cauſed a change of the day. Sith then the day was not changed without a good warrant and ſtrong reaſon, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they ſay, that the Church may at their pleaſure alter it, that cannot be; for there can neuer bee an authority greater then the authoritie of the apoſtles: nor a cauſe greater then the reſurrection of Chriſt, and the redemption of the world: and therefore, neither can the day bee changed. For to make a new day without warrant or iuſt cauſe, were to ſet

The Sabbath day cannot now be changed by the Church.

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our owne willes against Gods wisdome. For, if the Iewes in former time were bound to keepe it holy, hauing onely the creation of the World to ground vpon, which they were to remember, by the celebrating of the seauenth day; then how much more carefull regard of the Lords day are wee bound vnto, since beside this benefit of creation, wee haue a greater, of our redemption by the blood of Christ, added vnto it? So that, if one (and a lesser) cause were sufficient to moue the Iewes to sanctifie it: then ought wee so much the more to make conscience of dedicating this day wholly vnto God, by how much hee hath shewed greater mercie to vs. So that wee should neuer speake, or thinke of this change, but wee should all to call to minde this great benefit, which was the cause of it; and lay a double bond vpon our owne soules to keepe it. If *Adam* had cause to spend a daie in praising God for his creation, then we haue greater cause; sith, besides that, wee haue also the redemption to be thankfull for. And if this be a good argument; wee keepe not the selfe same day that the Iewes did, therefore the day is abolished, and wee are bound to keepe none: then by the same reason one might conclude thus: You see we haue not the same Sacraments, as concerning the outward seales, that the Iewes had, (for they had circumcision & the Paschal Lamb: but now these signes bee altered) and therefore we neede not regard Baptisme, nor the Supper of the Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified by our bread and wine, as well as by their Lambe; and by our Baptisme, as well as by their Circumcision. Therefore wee should not despise them, but bee so much the more carefull to prepare our selues for them, because the seruice is more easie, and the promises more lightsome. If then it will not hold that wee haue no sacraments, because the outward seales bee altered, then it is as weake a consequence that we haue no seuenth day to be sanctified, because the day is changed, and wee keep not the same that they did. So that no proofe can be gathered from the varying of the day, that the dutie is abolished, because the authoritie to confirme

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ours is Apoſtolicall, and the reaſon as good, and this obiection doth not hold in the like caſe. Againe they obiect, that to a Chriſtian euerie day is a Sabbath, and therefore wee ſhould not reſtraine it to one day more then another. But that is moſt falſe; for God doth not reqnire, neither is a Chriſtian able to keepe euery day a Sabbath day, ſo long as they remaine vpon the earth. Indeed in heauen we ſhal keep a continuall Sabbath to the Lord: but now, to vs which liue heere, there is as much difference betweene the Sabbath day and other daies, as betweene the conſecrated bread wee receiue at the Lords table, and the common bread we receiue at our owne table. This is true, that euery one muſt ſerue God on the ſixe daies, and all his life long; but on the ſeuenth day, wee muſt not onely ſerue God, but wee muſt ſerue him in the duties of religion, and mercy onely. As for example: Gods children will not eate meate at their owne table, without crauing Gods bleſſing vpon it: but when wee are to come to the table of the Lord, they vſe a great and more ſolemne preparation, becauſe they expect a greater and more excellent bleſsing. Likewiſe a Chriſtian in all the workes of his calling, hath a regard to ſerue and glorifie God; but in a more ſpeciall manner vpon the ſeuenth day, becauſe he then looketh for a more plentifull and liberall bleſsing, both vpon ſoule and body.

Obiect 2

Anſwer. Euery day is not a Sabbath to a Chriſtian.

And theſe men that among vs vrge ſo much, that euery day muſt be a Sabbath: marke them, whether they reſt from ſinne any day at all; and whether there bee any families ſo bad as theirs; or any more prophane, and irreligious, then then thoſe that ſpeake of keeping euery day an holy Sabbath: but, in truth euery day themſelues are moſt vnholy. But others, that in conſcience to Gods Commandement, doe binde themſelues to the keeping of the Sabbath, which God hath inſtituted, goe farre beyond them in all vertues & holineſſe. If they could ſhew any good effect in themſelues, of this their euery day Sabbath, wee might giue ſome credit to them: for God doth alway giue a bleſsing to his owne ordinance: but for ſuch vnholy perſons that neuer in all their liues kept one Sabbath holy, to boaſt of keeping euery day

a Sabbath, is moſt palpable, and damnable hypocriſie.

Obiection 3 The third obiection, is taken out of Col. 2. 16. *Let no man condemne you in reſpect of an holy day, or of a new Moone, or of the Sabbath daies.* Where the Apoſtle (ſay they) puts the Sabbath among other ceremonies, which are to bee abrogated.

Anſwer. Difference of Sabbaths. But wee muſt know, that the Apoſtle ſpeaketh of ſuch Sabbaths, as are in the ranke with the meates and drinks, whereof he ſpeaketh before: of which ſort, were the firſt day of euery moneth, and the firſt and laſt daies of euery one of their three ſolemne feaſts: of theſe he ſpeaketh & not of the Lords Sabbath day. *Eaſter* & *Pentecoſt*, & the other feaſts of like kinde, are indeed abrogated, as being ceremonies: but this remaneth vnchangeable as well as any of the reſt that were written in the tables of ſtone with it.

Obiection 4 *Adam* had it not by the lawe of nature, for then the Gentiles ſhould haue been tied vnto it, but they were not tied to the obſeruation of it, &c.

Anſwer: *Adam* had by the law of nature to keepe a ſolemne time to the Lord, and by inſtitution to keepe the ſeuenth day. And the Gentiles alwaies were, and to the end of the world ſhall ſtand bound to keepe the Sabbath, by vertue of the firſt inſtitution giuen to *Adam*, and in him to all mankinde.

Obiection 5 The law of nature is vnchangeable: and therfore in as much as the Sabbath day is altered, it is not by the law of nature.

Anſwere: So much of the Sabbath as ſtands by the law of nature (namely to ſet apart a ſolemne time for the worſhip of God) is vnalterable; but ſo much as ſtands by inſtitution (to wit, that ſeuenth day) is changeable by the lawgiuer.

If the Sabbath had been morall, Chriſt would not haue altered it: for hee came not to diſſolue the law, but to fulfill it. Matth. 5. 17.

Anſwer: The alteration of the day, is no diſſolution of the law, no more then the alteration of the ſeuerall ſeruices, once in force by vertue of the ſecond Commandement, as namely Circumciſion, Sacrifices, the Paſſeouer, &c. doth aboliſh that Commandement.

Chriſt compareth the Sabbath to a ſacrifice, Matth. 12. 7. Therefore it is ceremoniall.

Anſwere:

Anſwere: Hee vſeth there a prouerbiall ſpeech, thereby ſhewing that the greater dutie muſt bee preferred before the leſſe: as may euidently bee ſeene, Matth. 9. 13. where the ſelf-ſame ſpeech is vſed, and yet there is no queſtion of ceremonies, but only of company keeping with publicans and ſinners. And thus much for the proning of this, That this Sabbath is morall, and perpetuall.

Which, ſith it is ſo, the vſe is for the confutation of ſuch, *Vſe 1.* as ſharpen their wits and tongues, and open their mouthes to ſpeake againſt it; not content to take libertie themſelues, but would make a gap for others to breake out alſo. It is a notorious ſinne for one to be prophane in his owne perſon, and to practiſe the breach of any of Gods Commandements: but to draw others to impietie; and, as much as they can, to breake the yoake which God hath laid vpon them, this is much more intollerable. This is the practiſe of the Diuell himſelfe; when he had fallen from his firſt eſtate, & rebelled againſt God, the next worke he tooke in hand was, to allure *Adam* to ſinne, and to make him as very a rebell againſt God as himſelf: So theſe wicked men themſelues being corrupted, and lying vnder the curſe of God, will take ſo much paines about nothing, as to peruert others: and being ſtarke naught themſelues, to make all men (if it might be) ſuch as they are.

This is alſo for our inſtruction; that wee muſt ſo reſt vpon Gods reaſons, and ſo ſtand for his worſhip, as no blaſt nor obiection of a prophane perſon may blow vs away, nor weaken our reuerence to Gods ordinance. It is a great fault that wee are no better confirmed in the truth, but that euery cauill of any ſeducer will ſet vs downe, and put vs to the walles as it were: that wee ſtand in a mammering, and know not whether wee goe right or wrong. It is to bee feared, that men are laden with ſinnes, and carried away with their luſts, 2 Tim. 3. 7 when the often preaching of the truth cannot eſtabliſh them ſo as that they can ſay, Wee are ſo reſolued in our hearts, that this is the truth of God, as that by Gods mercie, wee had rather forſake our liues, then forſake it. And this, that men bee ſo quickly moued from the truth, is not becauſe of the ſtrength of the arguments made againſt it, but by reaſon of their

their owne weakneſſe, and want of ſinceritie, to leade and confirme them in it, to diſcouer errors, and hereſies, & make them loathſome vnto them, and to giue them power againſt them. Therefore wee muſt labour for vprightneſſe of heart, and for the ſpirit of truth, which may ſo ſettle and ground vs in the truth, as that euery blaſt of falſe doctrine, from the mouth of ſome phantaſticall and vaine perſon, (that hath no godlineſſe to commend him, that neuer did any thing, nor ſuffered any thing for Chriſts ſake) may not ſo alter our iudgements, nor ſhake our foundation, that wee ſhould bee ſeduced by them. Nay, wee ſhould be ſo farre from yeelding to the falſe dreames of ſuch, as (when they grow obſtinate) not to ſhew the leaſt token of allowance, nor giue any countenance to them: for hee that doth ſo, as Saint *Iohn* ſaith, is partaker of his euil deeds: becauſe in ſo doing, he confirmeth them in their ſinne, and brings himſelfe in danger to bee infected by them. And ſo much for to proue that the obſeruing of the ſeuenth day, is a morall and perpetuall dutie, to continue while the world continueth. Now let vs come more particularly to the words of the Commandement. And firſt for that word,

a Iohn 10

Remember.

He that will conſcionably keepe the Sabbath, muſt prepare to be ready for it.

IN that God prefixed in ſpeciall tearmes, as it were of ſet purpoſe to meet with mens forgetfulnes, a *Memorandum* more heere then in any other of the Commandements: wee may hence learne, that whoſoeuer will faithfully and conſcionably keepe the Sabbath when it is come, muſt haue a ſpeciall forecaſt to bee ready for it before it come. One cauſe of this caueat which God giueth, and of the diligence that wee muſt haue in this remembring & preparing for the Sabbath is our owne infirmitie; who vnleſſe wee bee very circumſpect, ſhall eaſily be intangled with ſome occaſions, which will then diſtract and draw our mindes from Gods ſeruice: ſome money to pay or receiue, ſome iourney to take, ſome one thing or other, that being not remembred in time, will ruſh in vpon vs now, and muſt bee done, becauſe it was omitted before

and

and cannot tarry till afterwarde.

Sith then, are we ſo ſubiect to diſtraction, and do ſo ſoone forget thoſe things, which by wiſe foreſight might haue bin done well, without any breach of the Sabbath: this muſt teach vs to haue a godly care to prouide againſt all ſuch lets and preuent all ſuch incumbrances. That policy and diſcretion which we ſee in naturall men about the market of their bodies, wee muſt learne for this market of our ſoules: they will be prouiding and thinking before, what they muſt buy, and what they muſt ſell there, and will not haue the things to ſeeke when they ſhould preſently vſe them, but will haue all things ſo readily prepared, that they be not hindred of of their beſt aduantage: ſo, if euer we wil make good markets for our ſoules, wee muſt (all the weeke before) be preparing our hearts, and ſetting all things ſtraight, that wee may then be burthened with no ſinne nor wordly care, which would carrie away the force of our meditations and thoughts from the exerciſes of religion. For theſe exerciſes be ſpirituall, and we be carnall, and a little thing (God knoweth) will make a great diſorder in our fleſhly hearts, to drawe them from heauenly things: and therefore, vnleſſe wee take great heed to looke vnto our vvaies, and watch ouer our ſelues, that wee walke holily and faithfully all the ſixe dayes, and diſpatch the duties of our calling; the ſinne committed on the one ſide, and the buſineſſe omitted on the other, will ſo hale and pull away our thoughts, that no attention can bee giuen to matters of religion, no conſtant or ſettled meditation of any heauenly thing will take place: wee muſt therefore ſtop out all diſtractions, and incumbrances, and raiſe vp our hearts againſt deadneſſe, and dulneſſe, by a wiſe managing and finiſhing of outward affaires, and a godly and religious ordering and preparing of our hearts, if euer vvee will comfortably and profitably ſpend the Lords day in the Lords worke.

Reaſons why we ſhould remember to prepare for the Sabbath before it come.

Reaſon 1. In regard of our owne naturall frailty.

Then againe, beſides theſe needleſſe lets, which through our owne weakeneſſe wee draw vpon our owne heads, there bee hindrances enow on euery ſide, which (doe we what wee can with all our induſtry) wee ſhall neuer be able wholly to preuent,

2 Euill example.

preuent, but they will ſet vpon vs. As in what familie ſhall one come, but hee ſhall ſee idleneſſe, and ſleepines, and fooliſhneſſe many waies? And who that knoweth himſelfe any whit at all, doth not feele that hee is readier to follow ill example, and bee led by euill companie, then by Gods commandement? eſpecially, when no poſitiue law will take hold vpon him. And then we haue the diuell, as a Lion continually ſeeking to deuoure our ſoules, and to hinder vs all things hee can, from Religion. And in the beſt, there be ſuch ſtrong deſires, ſuch a loue of the pleaſures and commodities of this world, that vnleſſe we be ſtrongly garded and defended, they will breake in vpon our hearts, & diſorder all our affections. As, come to a Profeſſor that is inclined to couetouſneſſe, and ouer vvhom the world beares too great a hand, though he haue a true heart to God, and ſome graces of the ſpirite wrought in him: yet vpon any ſpeech, that tends toward gaine and filthie lucre, hee vvill bee farre gone, forgetting God, and the Sabbath, and himſelfe and all, and let looſe both heart and tongue to be imploied about worldly things. Let vs therefore bound and fence our hearts about diligently with theſe thoughts: what doe I now? whither are mine affections carried? hath not God bid mee remember the Sabbath? Hath he not ſet a ſpeciall marke vpon it, that I ſhould at no hand forget it? and, thus earneſt and timely ſtriuing, will ſhake off theſe vntimely and vnſeaſonable vvords, and cogitations.

3 Satans watchfulneſſe.

4 Obiections from carnall and worldly profeſſors.

And further we ſhall haue the world to obiect, and bring in carnall reaſons to make vs negligent. What neede you be ſo ſtrict, this is too much niceneſſe. You are more preciſe then wiſe: Many great and learned men take farre greater libertie, which they would not doe, if the matter were ſo dangerous. Haue not they a care to bee ſaued as vvell as you? ſhall none go to heauen but ſuch as are as ſcrupulous as your ſelfe? and ſuch like: which will certainely carry one away vnleſſe hee ſtriue to confirme himſelfe, by thinking on Gods Commandement, and ſo ſhut out theſe obiections. What? hath not God bid me remember; and ſhall I ſuffer men to make

make me forget it? hath hee not giuen mee two reaſons to keepe it, to wit, his vvonderfull goodneſſe not onely in our creation, but alſo in our redemption by the precious blood of his owne ſonne, where the Iewes were perſwaded to yeeld obedience heereunto by one onely motiue of the creation? and ſhall I be more negligent in keeping it, then they? They had weaker meanes of comfort, as the blood of Bulls and Goates, and the ſprinkling of water, and an earthly tabernacle, and high Prieſt, and yet they were with reuerence to vſe theſe: and ſhall vvee that haue more excellent meanes, euen Chriſt Ieſus offered vp for a ſacrifice once for all, and the ſprinkling of his blood to purifie our ſoules, and the heauenly tabernacle opened for vs, by him our heauenly high Prieſt, and continuall Mediatour; ſhall wee (I ſay) that haue all theſe meanes, more plaine, and excellent then theirs, bee negligent to keepe this Sabbath? eſpecially ſith God hath giuen vs this, as a meanes to drawe vs from earth to heauen, and to make vs grow in ſpirituall life. Hauing then all theſe impediments: vnleſſe we doe arme our ſelues in the weeke daies, and ſtrengthen our faith by remembring Gods Commandement and reaſons, and by a wiſe preuenting of thoſe diſtractions (which by diligence may be cut off) wee cannot with any comfort or cheerfulneſs keep the Lords day holy vnto the Lord.

Laſtly, if we reade the Scriptures of God, and ſee how often he vrgeth this point, and how earneſtly he preſſeth it, this will make vs labour continually to call to minde that, which hee hath ſo often repeated vnto vs. Becauſe if it were not a neceſſarie dutie, God would not ſo many times, in ſo many places require it at our hands. So that euery one muſt labour by ſearching his conſcience, and vvatching ouer his ſoule, to rouze himſelfe from that lumpiſhneſſe, and drowſineſſe that is within him; and by prouidence and forecaſt of outward buſineſſe, to put away all incumbrances and diſtractions. 5 Oft reading the Scripture will further vs to keepe the Sabbath.

This then ſerueth to confute thoſe, that make this obiection againſt the Sabbath: wee cannot keepe it, vvee ſhould *Vſe 1.*

Losses giue no liberty to breake the Sabbath that grow by want of remembrance to keep it.

be vndone, if we ſhould thus forbeare our worke; for theſe loſſes and damages would enſue, theſe hurts would come, ſuch buſineſſe would be left vndone, which cannot be omitted without great hurt to mine eſtate. But I pray you whence come all theſe loſſes? What is the cauſe of theſe damages and ſtraites? is it not, becauſe you forget the very firſt word of the Commandement, Remember the Sabbath? then this is no warrant for vs to break Gods Commandement, becauſe we haue forgot that, which God bids vs remember.

This is euen as if a man ſhould forget his owne purſe behinde him, when hee goeth to the market, and wanting preſent money for his neceſſarie vſes, ſhould ſteale from his neighbours, as much as hee needed; were not he to be reputed as a theefe? but hee hopeth it is no fault; for neceſsity draue him to it, hee had forgotten his money at home, and therefore he thinketh in this neceſsity he may rob and ſpoile his neighbours abroad without offence. Why, but doth this make it lawfull to ſteale your neighbours goods, becauſe you had forgotten to bring your owne? Nay, an honeſt man ſhould either haue beene mindful to haue come prouided, or elſe hee ſhould haue beene content to beare the burthen of his owne negligence, rather then to robbe his neighbours, for his owne default. And euen ſo men deale with God: Oh, they cannot chuſe but breake the Sabbath, they are driuen to it of force, neceſsity compelleth them. What neceſsitie? Why, ſuch things are to be done, that otherwiſe would bee loſt. But vvhy did you not remember them before now? ſhall your former forgetfulneſſe bee a vvarrant for you to robbe the Lord, to ſteale Gods holy time, and abuſe it to vnholy things? Some haue a bond to diſcharge, that elſe will bee forfaited: and vvhy did you not remember before, ſo to prouide, that the payment might not fall out on the Sabbath day, and either to deferre it till ſome reaſonable time after, or elſe to make payment the day before? Others affirme; I haue this, and that thing to be done. And why did you not thinke of it before to preuent it? as it is ſure you might, if you did ſerue God in your calling, and were not hindered by ſlothfulneſſe, nor carried to couetouſneſſe.

neſſe. So, others ſay, it is ſo tedious and irkſome, to ſpend that day wholly in religious exerciſes, that they cannot indure it. And why is it ſo tedious to you? is it not becauſe you prepared not your ſoule to keep it? you ſuffered ſin to keepe dominion in your heart all the ſix daies, & then it muſt needs be dead and dull to all goodneſſe on the ſeuenth. But thoſe that doe labour to walke diligently, and vprightly before God in the weeke dayes, finde ſuch comforts in the work of the Sabbath, as do better content them, then all the pleaſures or commodities of the world.

Vſe 2. In all our affaires we muſt remember the Sabbath.

Secondly, this teacheth vs to binde our conſciences in all our affaires, to haue this day in our minde that wee entangle not our ſelues with any buſineſſe, vvhich might hinder vs from keeping of it. Firſt, becauſe we haue ſo direct a Memorandum, to remember this day. Secondly, becauſe, whereas God contented himſelfe, in all the other Commandements to ſet them downe, either onely affimatiuely, or negatiuely onely, hee hath not done ſo in this Commandement: but to vvorke the deeper impreſsion in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, ſaith hee. And as though that were not enough, hee added further, *doe no manner of worke in it.* And then whereas other of the Commandements, for the moſt part, haue no reaſons annexed to them in the decalogue (though in the Scripture elſe where they haue) this and the ſecond are fortified by diuers reaſons, that men might haue a greater regarde vnto them. Therefore if wee will doe any thing for Gods ſake, let vs then doe this. If a deare friend ſhould ſay vnto vs, I haue ten matters of great truſt, vvhich I would haue you doe for mee, and I will recompence you throughly for your paines: but of all the ten, there is one aboue the reſt which I principally recommend vnto you, in any wiſe remember that: Would not one thinke him very negligent, that would forget this, of which he had ſuch a ſpeciall charge? chiefly, if his friend in the other ſhould giue the bare direction, but ſhould inſiſt vpon that, and giue him reaſon vpon reaſon, why he ſhould haue a ſpeciall care of it: but ſo God dealeth with vs, he giues vs warning before to helpe our me-

mories, and many forcible reaſons to allure and draw our affections, ſhewing, that we are ready to forget it; but hee would haue vs ſtriue againſt this forgetfulneſſe: and then becauſe wee ſhould not forget, but doe it, he vrgeth it vvith many reaſons: now therefore to forget this, is it not a plain contempt, or neglect? So that, vnleſſe vvee vvill ſhew our ſelues very careleſſe of God, and wilfully caſt our ſelues into his diſpleaſure, wee muſt be ſo much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto it.

To keepe it holy.

The Sabbath muſt be imployed in holy exerciſes. *Doct.*

NOw, the Lord ſheweth what is to bee done on the Sabbath day, namely, we muſt ſanctifie it. It is not enough to forbeare our owne worke, and ſo to keepe it idly, but wee muſt be as carefull to doe Gods worke, and ſo to keep it holy. Hence then we learne this doctrine, that the Sabbath muſt be imployed in holy exerciſes.

It muſt not be a bare reſt, but a ſanctified reſt: ſo ceaſing from wordly things, as that wee bee taken vp in heauenly things. For idleneſſe is a ſinne euery day: but much more on the Lords day. No man hath allowance in Gods worde to ſpend any time ſlothfully, it is a damnable ſinne in the week dayes: much leſſe are we permitted to ſpend Gods time vnprofitably and idlely. Of the twaine, it were better to leaue our owne worke vndone, vpon the dayes allowed for our labour, then Gods vvorke, on Gods day appoynted for his ſeruice.

1 To forbeare our own work on the Sabbath day, is not all that is required in keeping the Sabbath. Exe. 16. 29.

The vſe of this is to reprooue thoſe that thinke, if they abſtaine from works of their calling, and take no paines in outward toyling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuſe them for ſeruile workes, then they thinke they haue not broken this Commandement. But idleneſſe is a ſinne of Sodome, naught euery day, as we ſaid before; but much worſe vpon that day that ſhould be ſpent in godly exerciſes. But much more wicked are they, that be euill occupied in dancing, and dallying in

in ſwilling. and gaming, and ſo make it the diuels day in ſtead of Gods; and then doe more diſhonour to God, and hurt to their owne ſoules, then any day in the weeke elſe.

Many alſo are to bee reprooued that vvill come to the Church, and in the day time vvill bee content to heare the vvorde, and to doe like duties: but at eeuen, when darkneſs commeth, then come the works of darkneſſe; and when they be in their bed, then they be plodding and caſting about for worldly affaires, and their heads be then as buſie, and as full of earthly matters, as any night in the weeke elſe. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night muſt be ſpent in an holy reſt alſo: otherwiſe one ſhall more hurt himſelfe, and diſpleaſe God, by theſe vaine thoughts in the night, then he could pleaſe God, and benefit himſelfe, by keeping himſelfe in good company and actions all the day. And therefore they want the bleſsing, becauſe they performe not all the duties; and that which they did was performed carnally, becauſe they doe not care to remember that vvhich they heard, nor examine vvith what heart, and with what profit they haue gone through the duties of the day. Not, but that a man is allowed to ſleepe, and to receiue other neceſſarie comforts: but his ſleepe is to be ſeaſoned with the ſweetneſſe of former exerciſes, and his dreames to haue ſome taſte of religion, more then at other times: and when they awake, their thoughts and meditations muſt bee carried after holy things, becauſe Gods eyes are as full fixed vpon them in their beddes, as in the Chutch: and hee ſeeth and knoweth their thoughts in the darke, as well as their behauiour and carriage in the middeſt of the Congregation. Now God biddes vs keepe the whole ſeuenth day: for hee would haue vs giue as long a day to him, as he hath giuen vnto vs. And if the day containe day and night, when hee ſaith, Sixe daies ſhalt thou labour: and wee vpon that permiſsion, and allowance of God, take it for granted, that in the night wee may doe what buſineſſe we haue to doe; and when wee be in bed, may ſpende the time in ordering our priuate affaires, and pondering how to deale in ſuch things as belong vnto vs, by

2 The Sabbath is not to be kept by halues.

reason of our calling; I say, if wee doe this, and thinke (as indeed it is true) hee giues vs both the night and the day for our callings; why is it not so in the Sabbath then, that he taketh the seuenth day and night to himselfe, as well as he giueth six to vs? Therefore wee must know, that the Lords day must containe 24. houres. And for want of this, wee depriue our selues of those blessings, which else we might haue, because wee vndoe that in the night, vvhich wee did in the day: Wee did Gods worke one part of the day, and that was well; but we take the remainder to our selues, and that is our sinne.

3 Thirdly, this teacheth vs to doe the duties of the Lords day, vpon his day. Which be either publicke or priuate. The priuate are these. After examination of our owne hearts, and finding out of our sinfull waies, with repentance and sorrow for the same, to beseech God that hee vvould prepare and fit our hearts, to profit by the publicke exercises of religion on the Sabbath. And to entreat him, that hee would so direct the Ministers mouth, as that hee may speake to our hearts, and say something that serueth to kill our sinne, and to comfort and build vp our soules: that, as hee is appointed for a Physitian, so hee would fit vs with some medicine, as vvell as others. As Saint *Paul* bids them pray for him, that hee may haue the dore of vtterance opened vnto him. And when one doth this with an humble heart, desiring to repent, & to turne from his sinnes in good earnest, he shall neuer come to the Sermon but hee shall heare some one lesson or other, that will make him better, and hee shall haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home; or so soone as he is out of his bed, comes to the Church without preparing his heart, or fitting himselfe by any prayer to God, or confession and sorrow for his sinne: then he shall feele, that the most wholesome doctrine will yeeld little comfort to him. but rather be tedious; and so he shall often depart more hard hearted than he came.

Priuate duties on the Lords day.

Praying for the Minister.

Col. 4. 3

Also one must read or heare if possibly he can some part of the Scripture priuately, that may season his heart, and settle and

and quiet his mind and affections, that hee may be more teachable. And that he may the better fit himſelfe after this ſort, he muſt riſe earely in the morning; for there is none ſo good a maſter to ſerue, as God: no worke ſo good in it ſelfe, nor that will bring ſo great a reward, as the exerciſes of Religion: and therefore we ſhould riſe as earely to ſerue this Maſter in this worke, as any day elſe to ſerue any other maſter in any other worke. And if we doe thus, we may haue ſufficient time to prouide for the publike exerciſes, that we may come vnto them with profit. To riſe early on the Sabbath.

Alſo another priuate work of the Sabbath is to releeue and viſit them that be ſicke, or in any kinde of miſerie. And alſo to reconcile thoſe that be at iarre and diſcord. Viſiting the poore. Peace making

Further, to meditate vpon the works of God, and vpon the word which we haue heard, and to ponder of it, to apply it to our ſelues, to marke vvhat wee haue remembred, what wee haue laid vp in our hearts, & purpoſe to follow, & how matters ſtand betwixt God and vs, in the things that haue beene deliuered. For, till the word be thus made our owne, it lieth looſe in the heart, which euery puffe of wind will driue away, and euery temptation will blow from vs. Is it not as a treaſure locked vp, that will ſtand vs in ſtead in the time of need. Meditation.

Likewiſe to conferre with other Chriſtians, among whom wee liue, and to talke of the things taught, calling them to minde, and how they were proued vnto vs, and then further to enlarge them according to our owne particular neceſsitie, and as it were to ſpread the plaiſter vpon one anothers hearts. Conference.

Laſtly, after the Sermon and publike meeting, thoſe good things which one hath remembred, muſt bee turned into a prayer, which he muſt offer vnto God: beſeeching him that hath ſhewed him what is to bee auoided, to giue him power to auoide it, and to incline his heart to keepe the things commanded, as well as to tell him the dutie that belongeth vnto him. And as he hath heard many ſweet promiſes, which will doe him no good, ſo long as hee hath them not in faith, nor can bring himſelfe to giue credit to them, therefore that God would alſo write the promiſes in his heart, and giue him grace to ſtay vpon them, & to remember them when he ſhall Prayer.

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haue neede. These be the priuate things, which as euery one is more carefull to performe, so shall he receiue a more large and abundant blessing vpon the publicke.

Publike duties on the Lords day, praying, and praising God. Reading, preaching, receiuing of the Sacraments.

Now the publicke are; to ioyne with the rest of the congregation, in praying, and praising God, with one heart and voyce, in diligent attending to the word read and preached: for there is a greater blessing to bee expected from this ministeriall reading, then from priuate reading at home. Wee ought to ioyne also in receiuing of the Sacraments, to bee present at Baptisme: for the departing away argueth a great contempt of it, and sheweth a publicke disgrace of Gods ordinance; for if one or two haue liberty, the rest haue the like, and then where were the reuerence? Therefore one must tarry at such exercises, as to shew his reuerence, so secondly to helpe the congregation in praising God, for ingrafting another member into his visible bodie of the Church, and to pray that God would giue the inward working and fruite of the same by his holy spirit. And to edifie himselfe also, by calling to minde, that he is likewise made partaker of the new couenant, and ioyned to Christ Iesus. And to examine himselfe what fruit hee hath felt in himselfe of the death of Christ, in killing his sinne; and of his resurrection, in raising him vp to newnes of life: and so, either to be humbled, if he feele not that profit he would and should; or to be thankfull, feeling this work of baptisme, and to comfort himselfe in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, & to kill, by little and little, the power of them. All which things wee see now presently sealed vp, to the party baptized, in the present action. So much for our dutie required in the publicke sanctification of the Sabbath. The next words follow.

Sixe dayes shalt thou labour, and doe all that thou hast to doe.

IN which wordes the Lord yeelds a reason why we should obey his Commandement. God hath giuen a man sixe daies, for the duties of his calling: but on this condition, that hee

hee ſhall continue all his workes ſo, within the compaſſe of ſixe dayes, as that hee lett none remaine till the ſeuenth, nor reſerue any outward thing to trouble him from the ſeruice of God on the Sabbath. From this equitie, God drawes a reaſon to mooue euery one of vs to keepe the Sabbath. From whence we may gather, that as all the reſt of Gods Commandements, ſo this alſo is moſt equall, as he ſaith, Ezek. 18. 25. where God deales with thoſe that charge his lawes with iniuſtice, and ſhewes that his waies be altogether equall, and the waies of man vnequal. And 1 Ioh. 5. 3. he ſaith that the Commandements of God are eaſie. Indeed to many they be moſt tedious and heauy: but this is not from any vnequalneſs in the law, but from the naughtines of men that haue carnall hearts and worldly minds. For if one haue ouercomne the world, and is growne any thing ſpirituall, ſo far Gods Commandements are lightſome. The ſpirituall heart feeds on the ſpirituall law, and delights and reioyceth in it.

Deut. 5. Gods Commandements are equall.

This muſt ſerue therefore to cut off all pretences of loſſe & danger, that men obiect againſt the keeping of this Commandement; as though God ouer-ſhot himſelfe in making ſuch an vniuſt law, that no man can keepe without the ruine of his eſtate, as though he knew not what hee did, when he bad them reſt the Sabbath day. It is a maruelous impudency in many, that no man dare ſpeake ſo badly and preſumptuouſly againſt any poſitiue law of the Prince, as euery baſe perſon will ſpeake againſt this law of God. Oh it is impoſsible (ſay they) to keepe it, ſuch loſſes it brings, and theſe & theſe damages come of it, that hee muſt needes come to beggerie which will obſerue it. What, did God ſeeke the impouerishing and the ſpoile of men, when hee bade them ſerue him? Nay, hee appointed it as a day of bleſsing, and it ſeemes ſo hard and vniuſt to them, becauſe they be carnall and fleſhly: and not hauing faith in Gods promiſes, nor any deſire to obey him, they will ſtill finde ſhiftes, and haue ſomething to ſay againſt it: the heart is dead and wicked, or elſe the lawe would bring comfort.

Vſe 1. The keeping of the Sabbath hurts no mans eſtate.

Oh how ſhould one doe for recreation, ſay ſome? Is it not a recreation for a Chriſtian, to heare the voyce of Chriſt, and

The keeping of the Sabbath is a recreatiō.

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for a ſheepe of Chriſt to feede in his paſtures? Is it not a recreation for a perſon condemned, to come where he may get his pardon ſealed to him? Is it not a recreation, for a man ſubiect to death, to heare a direction that will leade him to life? Therefore, if wee were not altogether ſenſeleſſe and blockiſh, in reſpect of ſpirituall ſenſe and life; it would bee as great a ioy vnto vs to feede at Chriſts table, and in Chriſts houſe, vpon the bread of life; as in our owne houſes vpon corruptible bread.

And againe: could Chriſt find in his heart for our ſakes, willingly to beſtowe his ſoule and body, to giue his body to death, and his ſoule to ſuffer the wrath of God; and ſhall wee account it a burthen to beſtowe one day in ſeauen vnto him, eſpecially when wee are to be made partakers of ſuch benefits?

And God hath willingly giuen vs ſixe dayes for our calling; and may not wee well afford him the ſeuenth? But we haue ſuch buſineſſe, we cannot doe it. But for matter of buſineſſe, God ſhewes two things; which if any man will obſerue, hee may eaſily preuent theſe buſineſſes: The firſt, *Six dayes ſhalt thou doe all thy worke.* Where he ſhewes, that if men would labour faithfully and conſcionably in their calling, ſixe dayes, they might well diſpatch all their buſineſſe. But indeede, many times this makes men ſo loth to giue a ſeauenth day to God, becauſe hauing beene idle and vnthriftie on the ſixe dayes, they haue neglected ſome matter, that now lies vpon them on the ſeuenth day: and then no maruel though it bee a great burthen, and vnpoſſible for ſuch to keepit, but they muſt loſe by it. But Gods commandement brings no ſuch loſſe, their owne ſinne is the cauſe of it. And if this negligence be not the cauſe; then the ſecond is, that men take more vpon them then their owne works: if one take nothing but his worke, he may well diſpatch all in ſixe dayes. If one ſerue God in his calling, his calling will not hinder him from keeping Gods Commandement: but if one ſerue couetouſnes and filthie lucre, then indeed he ſhall find no time to ſerue God. When men, in haſte to be rich, and in an eager deſire of wealth, will take more into their hands, then they can well

Means to preuent buſines on the Sabbath.

No man can ſerue two contrary maſters. Mat. 7. 24

well manage, this is their faulte; and all this is not their worke, but the worke of their luſt: this is to be a buſie-body. But let any man bee faithfull in his calling on the ſixe dayes, and not encumber himſelfe with more then is needfull, through his owne greedineſſe, and hee ſhall ſee hee may eaſily keepe this ſeauenth to God, there is no ſuch cauſe of complaining againſt it. And indeed to a ſpirituall hart, that hath any grace and meaſure of Gods ſpirit, (howſoeuer it ſeeme to carnall men) it is moſt iuſt and equall, yea, moſt ſweet and comfortable; ſo that they can with all their hearts giue thankes vnto God, that he hath giuen them one day, wherein they may lighten their hearts of all wordly cares, and throwing off all griefes, and thoughts of buſineſſes, trouble, debts, or ſuch like, giue themſelues wholly to ſeek comfort in him, that will prouide for them in due time, and hath prouided this Sabbath as an eaſe vnto them, that they ſhould not trouble themſelues with any ſuch thoughts on that day. Let euery one therefore be carefull to preuent and auoide ſuch wordly matters, as might hinder the obſeruation of the Lords day; as alſo let him ſo carry himſelfe in the workes of his ordinarie calling, as that neither worldly buſineſſes may trouble his body, nor the loue of earthly things diſtract his minde. For the former will hinder the reſt of the Sabbath; and the latter, the holineſſe of it. Therefore that euery one may keepe an holy reſt, hee muſt doe all that he hath to doe vpon the ſixe dayes. And if hee take more vpon him then hee can finiſh in the ſpace of ſixe dayes, it is more then God layes vpon him: and hee doth not labour for conſcience ſake, but for couetouſneſſe ſake; and this is not his worke, but the worke of his corruption. And ſecondly, a man muſt draw himſelfe from the loue of the world, and worldly things; and then neither worldly loſſes will fill his heart full of worldly griefe, nor commodities with worldly delight; which two things would hinder him from delighting in ſpirituall exerciſes. So that hee that will empty his hands of all worldly buſineſſe, and his heart of worldly affections, ſhall be able with comfort, to keepe a reſt, and an holy reſt vnto God. And ſo much alſo for the firſt reaſon, drawne from the equity of Gods Commandement:

that

that hauing giuen vs the large allowance of ſixe dayes, and taken to himſelfe the ſmall pittance of one day, hee hath dealt ſo liberally with vs, and no man muſt goe about hypocriticall ſhifts, and excuſes: for if he doe, it is not from the hardneſſe of the lawe, but from the hardneſſe of his heart: nor from the difficulty of the thing, but for want of loue in the perſon. For that is the true cauſe vvhy men are able to ſpeak againſt it, and ſo vnwilling and vnable to keepe it. Now followeth the ſecond reaſon.

Exod. 20. 10. *But the ſeuenth day is the Sabbath of the Lord thy God.*

IN which God letsvs know, that he which is our God, and the mighty ſtrong God, hath appropriated this to himſelfe, as his owne poſſeſsion, and ſet it apart to his owne ſeruice; therefore we muſt willingly let him haue it, and not intrude our ſelues vpon his inheritance. Since God hath laid claime to it, it is no wiſedome for man to goe about to wrong him, that will not be wronged.

Man may not take that to his vſe which God hath ſet apart for himſelfe.

Hence then, wee learne this generall doctrine, that thoſe things which God hath ſet apart for himſelfe, man muſt not intrude vpon. That which God hath ſanctified, for his proper vſe and worſhip, man muſt not abuſe to his profit or pleaſure. If any be ſo bold, to enter into Gods ſeueralls, he may know before, what ſucceſſe hee ſhall haue: namely, he ſhall ruſh vpon his owne deſtruction. For ſo the holy Ghoſt ſaith by *Salomon*. Pro. 20. 25. *It is a deſtruction for one to deuoure holy things, and after the vow to enquire.*

If one will fill himſelfe with that which God hath made and appointed for his ſeruice, let him know that it ſhall bee no wholſome meate vnto him, he ſhall be poyſoned and deſtroyed by it.

And was not this true in *Achan*? God had taken the whole prey of *Ieriche* for his part, and that was a conſecrated thing, and ſo hee knew well enough, but yet hee thought there was enough for God and him too; and therefore he preſumed to ſteale that which was conſecrated to God, thinking to haue benefi-

benefited himſelfe and his children thereby. But what got he by that? was not there an hooke in the bait, that drewe him vnto a fearfull and miſerable end? Now, if ſo fearfull a puniſhment befell him, for deuouring of gold, for which God had not giuen ſo ſtrict a charge, nor backed his Commandement with ſuch ſtrength of reaſons; how much more ſhall they be liable to the wrath of God, who deuoure the ſanctified time, which he hath ſo ſtrictly required and commanded? And ſo in Malachie 3. 8. 9. God complaines that they had ſpoiled him in tithes & offerings, in conuerting thoſe things, that he had conſecrated for his ſeruice, to their owne vſes. But what came vpon it? Therefore, (ſaith he) you are curſed with a curſe. Yea, but we doe but as euery body doth, all the Countrey doth ſo: why therefore (ſaith he) you be all accurſed, euen this whole Nation. If you will doe as euery bodie doth, then ſhall you ſpeed as euery bodie ſpeedeth; you ſhall be accurſed with companie, if you ſinne for company. We know alſo that Chriſt, Mat. chapter, 21. verſe 12. cries out againſt thoſe which bought & ſold in the Temple, and ſaith, they made it a den of theeues. But is it theft to buy and ſell for ones money? to giue wares in exchange for ſiluer? did they therefore robbe men, becauſe they let them haue good ware for their lawfull coyne? No: they did not rob men, but they robbed God, for they conuerted that place to prophane and common vſes, which hee had ordained onely for religious and holy vſes. Now, if men robbe God, which abuſe the Temple, being but a ceremonie, and then ſhortly to haue an end, much more thoſe, which abuſe his Sabbath, which is morall, and to continue to the worlds end.

This ſerues then to confute thoſe, that will bee bolde and venturous to doe the works of their calling vpon the Lords day, and then if they bee reproued for it, their anſwere is, what neede you make ſuch a ſtirre? I hope I am neither whore nor theefe. Yes, they be theeues and curſed theeues, and theeues that robbe God: For the Sabbath day is his, in as much right and proprietie as any of our goods is ours. Many would be aſhamed, if their ſonne or daughter ſhould be found pilfering, or ſtealing from their neighbour, (and

Vſe 2.

Breakers of the Sabbath are Theeues.

it

it is well they ſhould bee ſo) but theſe men are neuer a whit aſhamed, that their ſonne or daughter ſhould robbe God of his day, runne abroade to vanity, dauncing and vvantonneſſe on his Sabbath: That is but the recreation of youth, and muſt be borne withall. Nay, it is theft, and muſt not bee ſuffered. For hee that will deale thus vnfaithfully with God, if occaſion ſerue, will deale worſe with men: and hee that is not holy in the firſt table, can neuer be truly righteous in the ſecond.

Vſe 2. Likewiſe, this ſerues for the inſtruction of thoſe that haue this vvay dealt impiouſly againſt God, ſeruing their luſts, when they ſhould haue ſerued him; they muſt repent for this and purpoſe hereafter to keepe this day faithfully, and be as much afraid to ſteale Gods time, as mens goods; and to take away any part of the Sabbath, as the Communion cup or any ſuch like thing perraining to the Church. For, neither hath God taken that to himſelfe by ſo ſpeciall commandement, neither is the taking away of it, ſo diſhonourable to God, and hurtfull to others and our ſelues, as is the profaning of the Sabbath.

Obiect. Recreation when it ſhould be taken. But it will bee obiected. What? ſhall men haue no time for recreation? ſhall our ſeruants haue no refreſhing from their painefull toile and labour? God forbid: For a Chriſtians life is full of ioy and delight, and cannot vvant comfort. But, if men will allow their ſeruants recreation; let them allow part of their owne time, and be liberall in that, which is theirs, and not in that which God hath giuen them no ſuch warrant to giue their ſeruants. This is a moſt ſhameleſſe excuſe: Children and ſeruants muſt haue recreation, therefore they muſt needes diſhonour God, and robbe him of his Sabbath. How wicked this ſhift is, will appeare by the like. If children or ſeruants ſhould rob and ſteale other mens goods, and money; and complaint bee made to the houſholder, of this iniurie, that his people haue done; may this bee allowed for a good anſwere? You muſt beare with them, young men muſt haue maintenance, they cannot haue meate and drinke for nothing, they muſt needes get money: I hope you will not ſo much condemne them for this, would you haue them ſtarue?

ſtarue? No, neither would I haue them ſteale: but ſith they muſt haue meanes and maintenance, it is fit you ſhould allow it, and giue it them of your owne, and then they needs not ſteale. But now men deale as madly, or more madly with God. Children and ſeruants (ſay they) muſt haue recreation. And what of that? therefore wee will not ſpare it them, from our owne ſeruice in the weeke, but they ſhall take their delight on Sunday if they will haue any, and yet they ſhall come to the Church too, and beſtow ſome part of the day in Gods ſeruice. This is as bad a ſhift as the other. For if wee hire a day-labourer, and giue him wages, and hee couennat to doe our worke for that day, and after an houre or two ſhould leaue off all, and goe to follow his pleaſure, and ſay, hee muſt haue recreation: wee would count him little better, then a theefe or deceiuer.

But, God hath couenanted with vs, to reward vs; and wee with him, to obey him? and what is it then but theft, to take away part of his day, and the greateſt part too, for our own luſts? therefore, though it bee an ill occupation to rob men, and hee that doth it long, is like to come to an ill reckoning; yet, it is a worſe thing to rob God, and hee that continues in that, ſhall finde a worſe puniſhment, then any which man can inflict vpon him.

Exod. 20. 10. *In it thou ſhalt do no manner of worke.*

HE meanes works of the world, and of ones worldlie calling; for workes of Religion are commanded, elſe God ſhould command idleneſs vpon the Sabbath day, which hee doth not allow any day. Therefore it forbids all manner of worldly buſineſſe, commanding the workes of religion and mercie.

Hence then wee learne, that no worldly buſineſſe, great or ſmall, muſt bee done vpon the Sabbath: all earthly cares, queſtions, and workes muſt bee cut off. For ſmaller workes, wee haue a plaine proofe, Exodus 16. 28. 29. Where God condemnes them for gathering, yea, for purpoſing to gather Manna on the Sabbath day. Now vvhat worke more eaſie

No worldly buſineſſe muſt be done vpon the Sabbath.

then this? It was to bee done betwixt fiue or ſixe in the morning, or there about; ſo that all the reſt of the day, they might ſerue God: and they needed not to take any great iourney for it, goe but out of the doores a little, it was wont to bee there; neither was the paines verie great, but to ſtoope and take it vp, and there an end. And this is to be noted by the way, that they went out, and found nothing: and ſo this is perpetuall, that whoſoeuer goes out to get any outward gaine on the Lords day, hee gaines nothing; what euer hee thinke, certaine hee findes iuſt nothing, Gods curſe eates vp more then his gaines. Now, when they went a little way, and ſpent but a little time, and it was no great paines to gather Manna; yet, God ſaies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the lawes in generall: becauſe in truth, he that makes a breach into this, puls downe the fence of all. So Luke 23.56. compared with Marke. 16.1. it is noted, *that Mary Magdalen* and *Mary* the Mother of *Iames*, hauing prepared part of their ointments to annoint the dead bodie of Chriſt, and not hauing time to get enough for that purpoſe, before the Sabbath came vpon them, would neither annoint him with that they had, nor buy any more, till the Sabbath was ended. Now what ſmaller thing then to buy a few odours? that might ſoone bee done. And if a man may doe anie thing that is not a dutie of religion or mercie on that day, then hee might buy ſweet oyntments, to embalme the dead bodie of Chriſt: but becauſe Chriſts body was dead, and their embalming of it, did yeeld no eaſe nor refreſhing, and ſo was no worke of neceſſitie, nor a worſhip of God, they durſt not doe it. But ſome might ſay, ſure they were more preciſe then need, they made a ſcruple where none was: Nay, the holy Ghoſt frees them from that charge, and ſhewes, that they reſted according to the Commandement. It was well done of them: For in dooing it they obayed Gods commandement: and it had beene amiſſe, if they had not reſted: for then they had broken this commandement. So Numb. chap. 15. verſe. 32. the man that would gather ſticks vpon the

the Sabbath: Hee did it indeede contemptuouſlie: for, to trie *Moſes*, and ſet him at a ſtand, hee would breake the Sabbath openlie: and yet, becauſe the thing hee then did, was ſmall, hee hoped to giue an ill example of libertie to others, and yet bee free from perill himſelfe. Hee did the ſmalleſt worke, yet that little worke was ſo great a ſinne, that God appoints him to bee ſtoned to death for it. So that, no worke is ſo ſmall, that if it bee a worldly matter, not a matter of Religion, or mercie, muſt bee done on the Sabbath. What ſmaller thing then to ſtep ouer the doore-ſill, and to be ſlow a little time in gathering that which they looked to finde readie vnder their feete? (as was the Manna) What thing of leſſe trouble, then to buy ſome precious oyntment, euen to embalme Chriſts body? What lighter matter, then to pick vp a fewe ſticks? Yet, not the lighteſt of all theſe, but God condemnes it, and will not haue it to breake into the poſſeſſion of his day. Now for great matters, and affaires of great importance, God doth not allow any worldly buſineſſe, ſeem it neuer ſo great, to ſhoulder out religion and mercy vpon the Sabbath: all workes, (though neuer ſo great) muſt yeeld. As Exod. 31. verſe. 13. hee commands, that no man doe any worke, for the building and ſetting forward of the Sanctuarie, vpon the Sabbath; and yet that was a worke of weight. So that nothing is ſo great, that it can beare one out, in breaking the Sabbath. It were a ſinne to build a Church on the Lords day. So Exod. 34. 21 God commands expreſlie, that none ſhould worke vpon the Sabbath day, neither in earing, nor harueſt. Now theſe bee matters of greateſt moment. If one may encroach vpon the Sabbath for any thing, then hee may doe it to inne his corne, that day prouing faire, and the weather catching: His Corne is now readie, and if he let it alone, he is like to loſe it, and to let it rot vpon the ground. Though it bee ſo, yet Gods Sabbath muſt bee ſtil inuiolable: better loſe all your Corne, then Gods fauour: better that Corne rot on the ground, then wee carrie a rotten hart in our bodies. So that it is plaine, wee muſt doe neither leaſt, nor moſt of our owne workes vpon the Sabbath day. None ſo little, that God will giue it

allowance, to take vp any of his time; none ſo great, that may thruſt out his exerciſes: becauſe his Commandement, and the obedience wee owe vnto him, is greater then all things.

Vſe. 1

Therefore this confutes the ſhifts that men haue: Oh this is a trifle; ſuch a ſmall thing (I hope) doth not breake the Sabbath, as to ſet forward my worke againſt the next morning, wee onely ſet things in order, this worke is little. But is it not your owne worke? Then though it bee neuer ſo little, yet it is a breach of Gods Commandement, and a meanes to draw downe his curſe vpon our ſelues and our labours. And others alleage, that it is a great and weightie matter, it lies nee vpon, and concernes mine eſtate to doe it. But it is not ſo great, as the obeying of Gods, and keeping a good conſcience. Better it were that ſome decay come to our outward eſtate, than the wrath of God to fall vpon vs. But when our Corne, or Hay, lieth in hazard like to be ſpoiled by ill weather, what will you haue vs then doe? Truſt in Gods prouidence, who, as hee hath commanded you to reſt, ſo hee will ſee that you ſhall bee no loſer by your reſting: vnleſſe your negligence at other times, or your vnbeleefe at that time bring loſſe vpon you. Faithfull obedience was neuer any mans hinderance; but negligence and infidelitie brings all their miſerie.

Faithfull obedience to Gods Commandements neuer hurts our eſtates.

How we may ſerue our cattell

But heere may bee obiected: May one doe no buſineſſe? may not one looke to their cattell, ſerue their ſheepe, and ſo forth, on the Sabbath day? Yea, a Chriſtian man on the Sabbath day muſt ſerue his Beaſt: but alwaies prouided that hee do it not as a buſineſſe of his owne, but as a worke of mercie to the beaſt; not ſo much reſpecting his owne commoditie as the creatures neceſſitie. And being doe thus for conſcience ſake to helpe the poore creature, it is a worke of the Sabbath, pleaſing to God: for God himſelf commends mercifulneſſe Pro. 12, 10. Ionah. 4. 11. euen to the beaſts. Therefore we muſt ſee that we doe it with a mercifull hart, in compaſſion to the dumbe beaſts: and then hauing this end and affection, the care of our cattell is a worke of the Lords day.

Secondlie, his affections and meditations muſt bee diuers from

from thoſe hee may haue at other times. For, this worke muſt raiſe him vp to ſome godlie and ſpirituall meditation, for his edification. As for example: when one goes on the Sabbath day to ſerue his cattell, he may make this vſe to himſelfe: I can (in obedience to God, and in compaſſion to the creature) care for it; and bring it things neceſſarie: Though it cannot call vpon mee, yet the verie need of it cries lowde that I cannot but helpe though to my trouble and charge: What care then, muſt I perſwade my ſelfe, God (that hath an infinit ſea of mercie) will haue of mee, whome hee hath bought with the blood of his Sonne, and who ceaſe not to call vpon him, and make continuall ſupplication vnto him for things needefull? Or elſe, ſuch a meditation: I ſee the poore beaſt, that hath done mee painefull ſeruice all the weeke, when I come to ſerue it, is contented to bee ſerued at my pleaſure: If I giue it more, it is well pleaſed; if leſſe, it doth not fret againſt mee: If it bee better prouiſion, it takes it in good part; if courſer, it doth not murmur at the meane allowance. Why then ſhould not I bee content to liue at Gods finding, and take in good part, that which hee giues mee, bee it more or leſſe, ſith it is my portion from him? eſpecially, ſince I haue more often and grieuouſly rebelled againſt God, then euer the beaſt did againſt mee. Theſe or the like meditations, ones hart muſt bee ſeaſoned withall on the Lords day, more then of neceſſitie is impoſed vpon him at other times. If then our end bee mercy, and our affections holy, in doing theſe things to the cattel, they bee Sabbath dayes workes, becauſe mercie pleaſeth God on that day. But if one feed his Cattell, not becauſe their want craues this at his hand, but becauſe his deſire of gaine moues him thereunto, that hee may ſell them to more profit, or keepe them for better ſeruice, and ſo his heart bee carried away after his priuat gaine; hee breakes the Sabbath, he ſerues not God but himſelfe: and though man cannot indite him for the action, yet God will finde him out and plague him for the ill affection. And ſo much for the things that muſt bee done on the Sabbath: and thoſe that muſt not be done: and two reaſons taken, one from the equity of the Commande-

ment, the other from the right and title of God the commander. Now here he comes after to a declaration of the persons, seuerally comprehended vnder this Commandement, naming first the gouernours, and then charging them with the inferiours which are either more neere, as those of the familie; or farther off, as the stranger: that is to say, such as are not of the same nation or religion.

Thou.

BY this is ment, you which are the masters and mistresses, the fathers and mothers in families: for vnder this word, both are comprehended, because he addes, thy sonne, and thy daughter: Now, the sonne and daughter pertaine equally to both the parents. In charging the superiors to see that their family keepe the Lords day, hee meetes with that common corruption, that is in most men, who pretend that they will keepe the day holy themselues, and think their children may bee permitted to worke, or to play. Nay, saith the Lord; *Thy sonne or thy daughter, &c.* must not worke or prophane it any way. Naming them first, because parents through naturall affection are ready to winke at them, and to let it slip, though they prophane Gods Sabbath, by seeking their profit and pleasure; and they say, youth must haue some libertie, we must let them haue a little sport. Not so, saith the Lord. However you beare with them for other things, at other times; yet you must looke to them carefully that day, that in no sort they transgresse it.

Then, he names the man and maide seruant, because commonly some lucre is gotten by their labour, and some commodity seemes to follow, if they follow their worldly businesse; for which cause, men are slacke to cause them to serue God, but would be content they should serue them. Therefore God saith also, looke to them. If any seruant would bee so wicked, as to labour, yet thou must not put him to it, nor suffer him, receiue not his gaine, for it is the gaine of wickednesse, and therefore accursed: better bee without it then haue it. But I hope I may let my cattell bee imployed: Nay, (saith the

the Lord) *nor thine Oxe, thine Asse, nor thy cattell*, must doe any worke. Not becauſe the dumbe creatures can ſanctifie the Sabbath, but becauſe their labour cannot bee vſed, but ſome man muſt attend vpon them, and looke to them, and therfore God would preuent all occaſions of hindering mans reſt: wherein God alſo vnderſtands all ſuch other liueleſſe things, as cannot bee ſet a worke, vnleſſe the hand of man be ioyned to them, as Mill or boate or ſuch like.

Then hee addes, the *ſtranger*, meaning one of another nation, countrie and religion; whom, though wee cannot compell to come to the Church: yet the Magiſtrate may and muſt forbid to breake and pollute the Sabbath, by any publique labour if he come in ſuch places where hee hath authoritie. Here then wee ſee, that God chargeth the Maſter of the familie, with all in the familie. Hee ſaith not, You ſeruants, and you children, ſee that you breake not the Sabbath; but you Parents and Maſters labour not your ſelues, nor breake the Sabbath, neither ſuffer your children or ſeruants ſo to do. Hence wee may gather this inſtruction, That it belongs to all gouernours, to ſee that their children, ſeruants, and inferiours, whatſoeuer, keepe the Lords day. *Deut.*

And this teſtimonie God himſelfe giueth of *Abraham*, I know him, that hee will command his ſeruants and children to keepe the way of the Lord. God knew *Abrahams* minde that if the caſe ſtood ſo, that either ſome worke of his muſt bee neglected, or ſome ſeruice of God vndone, *Abraham* had rather that all his buſineſſe ſhould ſtay, then any part of Gods ſeruice ſhould bee omitted. And great reaſon why a Chriſtian ſhould bee of this minde: for if hee do indeed (as he profeſſeth) loue God aboue all, ought hee not to bee more carefull of Gods glory, then of his owne commoditie? and more to care for Gods ſeruice, then his owne gaine? Now wee know, that Maſters ſuffer not their ſeruants to bee idle vpon the weeke daies: therefore, if hee loue God he ſhould bee ſo much the more carefull ouer them, that they neglect not the worke of God on his day, by how much the glory of God is more deare and precious to him, then his priuate commoditie. For, as hee that is a true ſubiect to the Prince, Gen. 18, 19.

and loueth him indeed, wil not keepe ſuch a man in his houſe as will not obey his lawes: ſo, hee that is himſelfe rightly affected to God and his glorie, will not ſuffer a prophane perſon vnder his roofe, thath will diſhonour him openly, and not care to obſerue his Sabbath.

Secondly, if one beare any loue to his ſeruants or children, euen for their owne ſakes hee muſt ſee to them, that they prophane not the Lords day, but that they come to ſuch exerciſes, where they may receiue the ſpirit of God, and the chiefe good to their ſoules. Alway a good gouernour muſt gouerne for the good of thoſe that bee vnder him. Now what greater good can hee do, then to vſe thoſe meanes whereby they may know God in Chriſt Ieſus, and bee brought to ſaluation? So that, if one will not ſhew a diſloyall heart againſt God, and an vnlouing and vnfaithfull minde to his people, that hee careth not for their ſaluation, he muſt ſee that they keepe the Sabbath ſo farre as it belongeth to him: namely, by bringing of them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good muſt bee carefull ouer their familie in this behalfe. For, he that will not be faithfull to God, can neuer bee faithfull to man, and hee that hath no care to ſerue God in the duties of religion, will haue leſſe care to ſerue his maſter in the duties of his calling: For if the honour of God, and regard of their owne ſaluation, will not moue them, why ſhould they bee moued with their maſters profit or gaine? But hee that obeyeth God with a good conſcience will labour for his maſter with an vpright heart: and though his maſter bee not preſent to rebuke him, yet his owne conſcience will checke him; and when the feare of man will not keepe him from idleneſſe, and vnfaithfulneſſe, the feare of God, and his commandement will reſtraine him: elſe, either hee will do nothing, or that which hee doth, is all with eye-ſeruice to bee ſeene of men; and when his maſters eye is off, then by idleneſſe, waſtfulnes, or pilfring; hee will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed, this can bee no hinderance at all, but rather

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a meanes to bring the blessing of God vpon them, and their labours in the week day. As *Iacob*, a faithfull seruant of God, was blessed in all *Labans* businesse: and *Ioseph*, a true worshipper of the Lord, had prosperitie to follow and accompany him in all his trauelles. Therefore, if wee will shew our loue to God, and to them, and desire that they bee faithfull vnto vs, and that God should blesse their trauelles in our affaires; let vs bring them to the seruice of God, and exercises of religion on the Sabbath, and haue a care that they breake not thy holy day of the Lord.

Vse 1.

This first, serueth for the reproofe of those men which beare this minde toward their seruants; That, so their owne worke bee performed, they care not though Gods worke bee neglected: Let their seruants bee carefull to doe their businesse on the sixe daies, and let them bee as careless as they list of Gods worship on the seuenth day; let them spend that how they will, they haue free libertie from their masters. This sheweth men to bee louers of themselues and their owne lustes more then of God; and prooueth that they loue filthy lucre, and gaine of the world, more then the glory of God. For if Gods glory were but as deare vnto them, as their money, they would be as impatient at his dishonour by their seruants prophanenesse, as at losses that come to themselues, by their seruants negligence.

Reproofes of Maisters that giue libertie to Seruants to breake the Sabbath.

a Timoth. 3. 4

Oh but (say they) they bee rude persons, and breake out from vs, wee cannot keepe them in. But such shifting excuses bewray much guile and hypocrisie? can you not keepe them in? who keepeth them in on the six dayes; can you make them tarry at home then? can you set them at their work, and not suffer them to bee gadding? Yet that is for sixe daies space, this is but for one; that labour which then they doe, is farre more toylsome: and can you make them, will they, nill they, spend sixe whole daies in more painefull and tedious labour? and can you not constraine them to keepe at home one day, to doe a farre more easie and lightsome worke, and that for their owne good and saluation? This is miserable shifting, and plaine halting; these excuses will not hold out before God; hee will shew you, that if you had

had made as great account of his honour and glory, and obeying his Commandement, as you doe of seruing your owne filthie couetous lusts, and obeying the Diuell; if his name had beene as deare to you, as your owne gaine, you might with as much ease, cause your seruants to spend the seuenth day in his seruice, to his glorie, as fixe before it, in your owne seruice, to your profit. But what is the cause that youth is so rude? Is it not because they haue learned it of age? why bee inferiours so prophane, but because they follow the patterne, and tread in the steppes of their superiours? how come the branches to bring forth such ill fruit, but that the root yeeldeth no better sappe? For if the seruants might see so much loue of God, & care of keeping his Commandements, appeare in the conuersation of their masters and dames, as they see lusts of the world, and eagernesse after lucre, they would, at least for outward shew, bee better. But now that they see, and know the disposition of their gouernour; they frame themselues thereafter, to serue him in his couetous desire, and robbe God of his honour. If the seruant should but neglect his masters affaires one or two houres in the weeke and follow his owne sports and vanities, when hee commeth home, his master would bee vpon him, his dame would haue a saying to him, and hee should bee so baited with rebukes, that though hee had a greedie minde to bee abroad, and no great heart to stand sweating at his businesse, yet miserable feare would make him tarrie at home, rather then hee would endure the sharpe sauce, that must come after his sweete pleasure: but let him bee where hee will, and doe what hee will vpon the Sabbath day; when hee commeth home, either his master and dame allow him in it, or else they bee mute, and say nothing vnto him; or if they begin to reproue him, it is done so coldly, so carelessely, with so little vehemencie, that the seruant may well perceiue, it commeth but from the teeth outward, his master is not greatly sory within, hee neuer vexeth his heart for the matter, and therefore hee careth not for such chiding, he will to it the next Sabbath againe. Then secondly, this serueth for the instruction of all housholders, that desire to bee indeede,

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as well as to bee accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke day, they will call them vppe, and see that they bee ready to their businesse: so on the Sabbath, they should raise them in the morning, and see that they bee prepared for the worke of God; especiallie, sith the workes of their calling bee such as they doe, without any great preparation. A man may rise out of his bed, and goe straight to his ordinarie labour, as well as if hee had an houres consideration: but vnlesse one haue sometime to disburthen his heart of worldly thoughts, and to fit himselfe by praier, and holie meditation to heare the Word, hee can neuer doe it well, nor so as the Word may bee profitable vnto him. Therefore they must bee stirred vp, that they may haue time to make readie their hearts, that they come before God with a quiet and well disposed minde. Now, in this dutie many of Gods children faile; euen themselues, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of preparation: And hence it is, that the Exercises bee so vncomfortable, and vnprofitable to them. And secondly, the master must bee carefull to haue his familie come with him, in good and due season to the house of God, with the whole congregation. Not as many doe, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the end of the prayer, and the seruants follow when halfe the Sermon is done. They would not doe thus at harueſt worke: but hee would make them get all things readie, that they might goe together to get in his corne; and not come scattered, one now, and another anon. Why should not one therefore bee as carefull for the harueſt of his soule, and to eate of the bread of life, in the house of God, to come ioyfully himselfe, and his wife, and bring their family with them, that they may bee at the beginning, and tarry out till the ending, that they may haue the whole fruit? and not (as some doe) be gone, before the Sermon end, or at least, runne away before the prayer be made

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Maisters must take care that their seruants keepe the Sabbath.

To rise early on the Sabbath.

Housholders should be accompanied with their families to the publike seruice of God on the Sabbath day.

made for a bleſſing, and the bleſſing pronounced by the Miniſter: which ſheweth they neuer felt the goodneſſe of the bleſſing: they are ſo loath to tarry the Miniſters prayer, becauſe they want the ſpirit of prayer themſelues, and know not the benefit of a faithfull prayer. For if the ſweetneſſe of Gods bleſsings had diſtilled vpon their ſoules, or they had euer felt the comforts that follow a prayer made in the holy Ghoſt, they would bee more deſirous of theſe things, then they bee, and not haſte ſo from them, as if it were a curſe, not a bleſsing: and ſomething tending to their hurt, not a ſupplication to God, for their good.

Examination. And as they muſt call them vp in the morning, and bring them to the Church, ſo another durie is to examine them after, and call them to account how they haue profited. If mens ſeruants bee ſent to the Markets they will not let them goe, without taking account what markets they haue made: ſo, when they come from the Church, as from the market of their ſoules, they ſhould queſtion with them; to ſee what good bargaines they haue made for their ſoules, what profit they haue had by comming to Gods ordinances; and thus laying their ſtore together, helpe one another.

3. This ſerueth alſo for the inſtruction of ſeruants, that ſith God hath laide ſuch a charge vpon their ſuperiors, to looke that they keepe his Sabbath; therefore they ſhould willingly bee ruled, and ſuffer themſelues to bee guided by them in this point: and as well obey them on the Lords day, to bee diligent in the workes of God, as in the weeke daies, for matters of their calling. They muſt not ſay, (as many prophane ſeruants will) when they are called to bee inſtructed in religion, you hired mee (ſay they) to doe your worke, and that will I performe: that is my couenant, and more you ſhall not get of mee: what needeth all this adoe about keeping the Sabbath, and comming to the Sermon? let me looke to that my ſelfe, none other is to anſwere for mee. Nay, but if your Maſter be Gods ſeruant, and you Gods ſeruants, your maſter hired you to doe Gods worke, and in the Lord to doe his worke: therefore this is a

prophane

prophane answer; and these ill seruants. And if the gouernours suffer them thus to sinne, they make it their owne sinne: and therefore God hath giuen them a special charge, and put authoritie into their hands to restraine them. But much more wretched are they that will runne abroad to wickednesse, to dancing, to swilling, to wantonnesse, &c. making that their Sabbath daies worke, which is vnlawfull at any time: to plow, and to cart, bee things lawfull in fit time; but to dance, and follow wantonnesse is naught euery day: much more abominable therefore vpon the Lords day. Therefore, such seruants must by force bee constrained not to violate Gods Sabbath: or, if no meanes will serue, a Christian master must expell them, and not suffer his house to be pestered with such open rebels against God. Thus much for the duties of Gouernours: to those of their owne familie: now the Lord goeth further, to shew how Magistrates must deale with men of an other religion: saying,

Nor the stranger that is within thy gates.

HEre hee sheweth, that if a stranger come within the iurisdiction of Christians, though wee cannot command him to come to the exercises of religion, yet the Magistrate must not suffer him to do any publike worke, to polute the Sabbath. For by *thy gates* here is meant within thy liberties. Hence then, in that the Magistrat emust looke to forreners, this generall doctrine may bee gathered, that it is our dutie, being Christians, not onely to keepe the Sabbath our selues, and to looke to those that are belonging to vs in familie, but so farr as wee can, euen to strangers, or to any other. And this is that which is commended in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ierusalem on the Sabbath day, hee shut the gates against them, and told them, that if they did so any more, hee would lay hands vppon them.

Doctr. Regard must be had that strangers shall not openly violate the Sabbath.

Nehem. 13. 21

And there is great reason why one should bee carefull of those of other congregations, and of other places. For, if wee haue the true loue of God in vs, it will grieue vs to the

1 Peter 2. 3

heart

Exod.23.4.5 heart, to ſee Gods name diſhonoured, and his lawes broken, of any one whoſoeuer: and therefore, ſo much as in vs lies, wee muſt repreſſe all ſuch practiſes, who-euer they bee that doe them. Alſo, euery man is bound to loue his enimies, yea if hee ſee his enemies beaſt vnder his burthen, hee muſt helpe him vp. If one muſt helpe a mans Oxe or Aſſe if hee bee burthened: much more his ſoule that is burthened with the ſin that wil kil it, if it be not remoued. No man is ſo ſauage, that if he ſee a blind man running into a well, wherein he may be drowned, will ſay, Let him goe, I care not, hee is none of my familie, nor of my friends; though he be not, mercy is to be ſhewed to all, and nature in ſuch a caſe will teach one to run and call vnto him, and hinder him by what means he can: ſo for the ſoule much more, if wee ſee a perſon who is in truth blinded through ignorance, and knoweth not the danger, readie to caſt himſelfe into the pit of hell, mercy will moue him that hath any true mercy, to ſeeke to reclaime him.

Alſo in regard of the good of the whole congregation, one muſt hinder ſtrangers from giuing ſuch ill examples. For, though at the firſt, it ſeemes a ſmall thing for them, to doe what they liſt, becauſe they bee not of our familie nor congregation, yet is it exceeding dangerous. For our nature is ſo ſubiect to infection, and wee are ſo eaſily drawne to euill, that if one ſuffer a ſtranger, at length his Children and ſeruants will learne, and come after to doe the ſame things. So that, for our owne ſakes, wee muſt bee diligent to cut off occaſions, and warily to preuent danger; for one houſe on fire may burne the whole towne. And if a ſtranger would buy an houſe in the towne, and then bee ſo fooliſh as to ſet it on fire, men would not let him alone, for feare leſt it ſhould alſo catch their houſes: and ſo in truth, if the fire of ſinne kindle in the heart and practiſe of a ſtranger, and wee ſeeke not to quench it and ſuppreſſe it, it will quickly catch ſome in the congregation, and ſet them on burning alſo. Therefore, in loue to Gods glory, to our neighbours ſoule, and to our ſelues, and thoſe that bee neere vs, we muſt labour by what meanes wee can, to hinder euen a ſtranger frō breaking the Sabbath. Now if one muſt hinder ſtrangers, how much

much more those that are borne and dwell in the same place, our neighbours, children, or seruants? If wee see such prophaning the Sabbath, wee should much more hinder them, by admonition and reproofe, but especially if wee see them run to things that be simplie euill, & in their owne nature at all times vnlawfull. Therefore, for men that bee of some account and note, in the congregation, to come among headie young people, and see them caried violently to dancing, to gaming, or any such leaudnesse, on the Lords day especially, and let them goe on without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it: this sheweth that there is but a little loue of God in such, and that they haue little regard of themselues, and of their owne families. And in truth this is a great cause that maketh wickednesse grow so fast, and sinne to bee practised with an high hand, and youth grow to such shamelesse and impudent boldnesse, because the Minister fighteth alone against sinne; none else will open his mouth against it, or discountenance it: Hee that would not stand by idlie and carelesly, and see his Oxe fall into the ditch, but would help him out; will look on, while his neighbours run headlong to hell, and say not a word to reclaime them. This remissenesse of men that are in some estimation in the towne, maketh proud youths oft times so audacious, as to set themselues openly against the Ministers doctrine, and by their practise to contrarie him, euen when hee is reproouing any sinne, when the Doctrine is yet hot, and the sound of his voice is scarce gone out of their eares, then to run openly to gain-say that which was taught in the Church so soone as they come out of the Church. This strength of impietie proceedeth hence (I say) that the Minister hath no helpe, none hath zeale of Gods glorie, nor sheweth himselfe grieued, at his dishonour; none hath so much charitie, and compassion ouer his neighbours, as to seeke to pull them out of the danger of hell fire: for if but two, or three, or some more of the ancient men that haue some authoritie and sway in the congregation, would ioyne their hands with the Minister, and set in with their priuate rebukes, to make his publike reproofes forcible; younger *Vse* 1.

people

people would bee more ashamed to sinne, and learne to behaue themselues more soberly, and not by so open disobedience to bid battell to the publique doctrine of the Minister. Therefore this slacknesse and coldnesse is much to bee reproued.

Then secondly, this is for the encouragement of those that doe desire to helpe others out of this or any other sinne: they may boldly with an vpright heart and good conscience rebuke a Sabbath-breaker. And whereas they will obiect; Why, what is that to you? If I sinne my selfe, I must perish my selfe; what haue you to doe with mee? They must know, that euerie one hath to doe with them; for hee is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore as much as he can to disgrace sinne. For, though sinners begin to set sinne on foote; yet, if some godly wise man will encounter it with a sound admonition and sharpe rebuke, that will dash and disgrace it, as much as the wicked persons support it; so that it cannot get the head so soone. Therfore, because they bee men that sinne, and it is Gods law that is broken, and the whole congregation may bee infected and poisoned, if strangers might be permitted to vvorke open iniquitie: hee that hath a sound heart to any of these, hath good warrant, and ought to bee forward to vse a preseruatiue against this poison, and to stand for Gods Commandements and the Saluation of man. Let wicked sinners, while they will, accuse them to bee busie bodies, yet God will cleare them, and they shall finde by good experience that it is better to displease men by doing good, then to offend God by doing euill, or omitting good.

Exod. 20. 11. *For in six dayes the Lord made heauen and earth, the Sea, &c. and rested the seuenth day.*

BEcause this Comandement is much oppugned, by following the euill practise of great men (for almost all men breake it) therfore it is confirmed from the example of the great God, vvhich is able to counteruaile all theirs. As if hee should say: if you will bee led by example, follow that which

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is moſt perfect. Now what more perfect example, then the example of God? who hath propoſed himſelfe for a preſident to be imitated of vs. Sinfull men breake it, but the holy God keepsit, and would haue you keepe it; whether example is it beſt to follow? God made an end of all in ſixe dayes, and ceaſed creating on the ſeauenth day, therefore he would haue you ceaſe from the workes of your vocation alſo on the ſeuenth day. For as concerning the workes of preſeruation, Chriſt ſaith, Ioh. 5. 17. My father worketh hitherto, and I worke. But hee ceaſed from vvorkes of creation. So that the reaſon ſtands thus; God left no worke of creation till the ſeuenth day, but ended all in the ſixt, therefore hee would haue you end all your works of vocation in ſixe dayes, and imploy the ſeauenth onely in workes of pietie and mercie.

Hence then we learne this doctrine: that whoſoeuer deſireth to liue godly, muſt propoſe the example of God to himſelfe to imitate. Thus Ephes. 5. 1. the Apoſtle wiſheth them to follow the example of God as deare children: hee had before exhorted them to curteous behauiour and gentleneſſe: but he hath done me wrong, ſaith ſome man, how can I deale kindly with him? why, ſaith the Apoſtle, freely forgiue him. But who would put vp this wrong patiently? God would: and therefore doe you follow God, and imitate him. God doth not preſently ſeeke reuenge, if any man breake his lawes, but vſeth all gentle meanes to bring him to repentance, and to cauſe him to turne: ſo doe you, then you tread in Gods ſteps. Indeed ſome froward man would take a more violent and boyſterous courſe: but if you will be accounted the childe of God, bought with the blood of Chriſt, and regenerate with the ſpirit of God, you muſt rather be directed by his example, then mans: and then there is no better argument that you are the Son, of God, and no ſurer proofe that he hath begotten you to life eternall, then when you growe like vnto him, and ſhew forth his image in your life.

Doct. He that will liue godly muſt imitate Gods example.

Now, the reaſon why it is beſt to ſet God before vs as a patterne, is, becauſe his example is ſo abſolute in all fulneſſe of perfection, that no exception can bee taken againſt it.

Bring the example of man, and there is ſomething, againſt which a man may except to leſſen the force of it. As *Dauid* and *Peter* and ſuch good men haue had their ſlips, and no man liueth ſo holily, but as Saint *Iames* 3. 2. ſaith, *In many things we ſinne all.* But the example of God is ſo exact, and altogether righteous, without any ſpot at any time, that no ſuch thing can be alledged againſt it.

2 Secondly, if one make God his example, hee ſhall grow better and better, becauſe ſtill hee ſhall come ſhort of the marke hee aimeth at, and neuer bee able to attaine to the perfection which is in his example: ſo that ſtill he ſhall haue calling and cauſe to increaſe, and go forward. If one ſet man for his coppie, either he may write as well as his coppy, or at leaſt hee may imagine that hee doth, and then he ſtands at a ſtay, & thinketh he hath profited ſufficiently: but this example is not ſubiect to ſuch conceite; no man either can or will dreame that he can be as good as God: ſo that heere is ſtill occaſion of mending and increaſing.

3 Thirdly, hee that followeth the examples of man, hath great meanes of pride, and to be puffed vp: for, comparing himſelfe with men, he is not put in minde of his fault, but Luke 18.11 rather thinketh, This and this I haue done better then the moſt, and in moſt things I am equall to the beſt, and ſo is in great danger to be puffed vp: but now, when hee (leauing men) looketh to God, he ſeeth ſo much imperfection in himſelfe, and ſuch infinite righteouſnes, and goodnes in God, as that vpon this compariſon hee groweth more humble, and lowlie, and to knowe himſelfe more; ſo that though hee grow better euery day then other, yet hee thinketh worſe of himſelfe euery day then other; and hath a greater inſight into his owne corruption, by how much he gets more ſtrength againſt his corruption. In theſe regards therefore, and for theſe reaſons, it is moſt ſafe and profitable to make Gods example a rule for our ſelues, and to follow it ſo neere as we can in all things.

Vſe 1. This then may ſerue for the confutation of thoſe men, that letting paſſe Gods example, as nothing pertaining to them, thinke to daſh all Commandements, and all rebukes, with this

this one answere, That all men doe so: as though that were a sufficient buckler to beare off all Gods Commandements, and the force of his example, because the example of the most men is contrary. As namely, in this one Commandement, which God (of all the rest) hath most strongly fenced with reasons, and among other, with one, drawne from his owne practice and example. Come to Sabbath-breakers that abuse it to sinne and vanity, and say, how dare you bee so bolde as to breake Gods expresse law, with so high an hand, and thus to prouoke him to his face? Why, say they, wee hope wee bee not they alone that play vpon the Sabbath day; wee shall doe as well as others. All the townes round about doe the like. But why should we not looke to Gods Commandement, and example, rather then to wicked men? would a father take this for a good answere, if hee should say to his childe, Why doe you sweare, lie, or steale? Know you not that it offendeth me, and I grieue at it? If hee should answere, Why should you chide mee? I hope I am not the first that euer swore, other children haue lied, and stolne before mee, vvhat needs you be angry with mee for the matter? No father would endure such an answere of his childe: this manner of defending were worse then the fault. But so wee deale vvith God: hee sends his Ministers to reproue vs, and say, why do you dishonour the name of God, and sin against him by breaking the Sabbath? Why, I hope others doe so as well as I, and my betters doe vse it: this is a most common answere. But should not a childe be ruled by his father? should not a seruant follow his master? And should not the children of God imitate God, and be content to be ruled both by commandement and example? What a miserable thing is this, that vvee will forsake the light, to runne to darkenesse: and leaue God to follow *Belial!* The way is not broad that leadeth to heauen; neither do many walke in it, their sins be no warrant for vs to sin: but if wee be of God, let vs follow God, as deare children. So, the Apostle sheweth, that if vvee bee in Christ, wee must walke as Christ walked. 1 Ioh. 2. 6 Euery member goeth the same way with the head, vvhereunto it is vnited, and whereby it is guided. If Christ bee our

No good answere to say all men doe so.

head, let vs walke in the light wherein he walked: let vs tread in his ſteps of meeknes, of denying the world, and of placing our ioy in heauen: and thoſe vertues that ſhined in him, let them appeare in vs, though not in the ſame meaſure, yet in the ſame manner and truth. For the like meaſure is impoſſible vnto vs: but ſome likenes of truth and vprightnes, is not onely poſsible, but ſo neceſſarie, that without it, we can haue no aſſurance that we are in him.

Vſe 2. This ſerueth likewiſe for the incouragement, and comfort of Gods children, that liue in ſuch prophane places, vvhere they can haue no patterne of godlines in man, or any that vvill ioyne vvith them in any holy thing, as oftentimes falls out: then the diuell is ready to hinder them from all good proceeding, with this obiection, What? will you bee ſingular, will you be alone without any example? No, they are not without example, but they follow the beſt example, euen the example of God: and it is farre better to be led by his example to heauen, though fooliſh men mocke them; then by the example of ſinners to be drawne to hell, and haue God to plague them. His onely example ſhould more encourage and ſtrengthen vs, then all their contrarie practices diſcourage and feare vs. Therefore let the world go which way it will, we muſt walke in the waies of our God, and make him our preſident in all our actions.

In ſixe dayes the Lord created heauen and earth.

God can doe great things in ſhort ſpace, and by ſmall meanes.

IN this example which God hath propoſed, we may conſider ſomething of the power of God in the creation: And in that he ſpent no longer time then ſixe dayes in making the whole world, we muſt vnderſtand by this, that God is able to bring to paſſe great matters in a ſhort time, and by ſmall meanes. The forming of the world, one would thinke, needed ſome time, in regard of the workemanſhip thereof, and many dayes of making proviſion for ſo great a building; but when God would be the workeman, and take in hand ſo great a matter, what time tooke he to finiſh it? he began and ended it, and all within the compaſſe of ſixe daies, and left not the leaſt

leaſt creature vnmade till the ſeuenth: and he tooke ſo long time; not becauſe he needed ſuch a ſpace, (for he could haue done it with as much eaſe in an houre, yea in a minute of an houre, as in ſixe dayes) but hee hath diuided the vvhole into ſixe dayes work, becauſe we might haue a fitter occaſion, and be beter mooued to conſider of the ſeuerall creatures. For if he had folded vp all in an houre, then it had not been ſo eaſie and plaine for our meditation. From the creation then heere mentioned, this generall doctrine may bee learned, that the Lord moſt eaſily and ſpeedily brings moſt wonderfull things to paſſe. As it is ſaid, Pſalm. 33.9. *He ſpake, and it was done, he commanded and it ſtood.* Though it bee an incomprehenſible worke to create the world without matter, and to preſerue it without meanes, yet it was eaſie for God to effect it, as to will it; and to ſtabliſh it, as to begin it. *Doct.*

This mighty power of God, in dooing great things by ſmall meanes ſpeedily, appeareth likewiſe by other examples in the Scripture. As *Nebuchadnezzar* the mighty Prince and Monarch of the worlde, when hee was walking in his Princely Palace, in that great citie of Babell, vvhich was the ſeate of his kingdome: yet how quickly vvas hee ſtript of all? how ſoone depriued of his kingdome? ſo that hee had not ſo much as an houſe, yea, a poore cottage to put his head into; nay, not one ragge to couer his nakednelſe, nor a diſh to drinke in, nor a morſell of the courſeſt bread to eate; but of a king, became more miſerable then the baſeſt beggar; yea, as miſerable as a beaſt: ſo that from the higeſt top of proſperity, hee was caſt downe to the extreamity of miſerie. And then, when he was at the worſt, his witt and reaſon gone, his forme and beauty departed, and he a miſshapen creature, his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his kingdome poſſeſſed by others for ſeuen yeares ſpace; yet ſoſoone as he looked vp vnto heauen, his wit and diſcretion was reſtored, his beauty and faſhion renued, and he reeſtabliſhed in his kingdome with as full power, and authority, as euer before. But theſe wonderfull alterations, in how little time were they wrought, vvhen God tooke in Dan. 4

hand to worke them? euen in a moment. So, in Egypt, God vndertooke to deliuer his people from *Pharaos* cruell tyranny: but vvhat armie had hee for that conquest, and who
Exod. 7. shall bee Captaine? *Moses* and *Aaron*, two old men; the one eighty yeares of age, the other eighty three; these must goe themselues alone. But how were they furnished against *Pharaohs* resistance, & to deliuer the Israelites perforce from his seruitude? *Aaron* must haue nothing, but he must speak what *Moses* bad him; and *Moses* must carrie his sheepheards staffe: weake men, and weake meanes, one would thinke, to make an assault vpon so great great a King. If a carnall man had seen these two going against *Pharaoh*, and thinking to set the Israelites at libertie, by strong hand, he would haue iudged, that Israel should haue been in slauerie vntill this day, vnlesse there had been better helps then these, for their deliuerance: but God taking in hand to worke by these meanes, wee see of what power, and force, that staffe was; that when *Moses* but held it vp, it brought such plagues vpon *Pharaoh*, and all Egypt, that all the Kings in the vvorld could not haue vexed and troubled him more, vvith all their power, Hee neuer shooke his staffe in vaine: but still some notable plague followed that vexed the whole land. With this staffe hee strake the waters, and they were turned into blood; hee held vp his staffe towards heauen, and there came Grashoppers Flies and thunder; and when he had wounded the land by any of these plagues, hee could as easily cure them, and in as little space. One word vnto God by *Moses*, made all whole againe.

Esay 53. So, for our redemption: a poore Virgins sonne, that was despised and reiected of men, that had no wealth nor authoritie in the world; nay, had not so much as an house to put his head in; hee must come and be brought foorth before a Iudge, and there be condemned, scourged, mocked, spitted on, crowned with thornes, and at length must be carried away, and hanged vpon a Crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the Crosse: and by these meanes God must be set at peace with man, a perfect reconciliation made, and all former sinnes, and enmitie,

betwixt

betwixt God and man, put away. This greateſt worke that euer was done (when heauen was purchaſed for man, ſinners made iuſt before God, and miſerable men of the earth had the right of an immortall kingdome in heauen beſtowed vpon them) was brought to paſſe, and fully effected by theſe meanes, that to mans reaſon, of all things ſeemed the moſt vnlikely to bring it to paſſe, beeing a matter of ſuch wonder and difficultie.

And ſo at the reſurection, what great changes ſhall there be wrought in the twinkling of an eye? Thoſe that haue lien in the duſt, rotten ſome thouſand of yeares, ſhall bee raiſed from their graues, made aliue and ſtand on their feete: And that body, which when it was in the beſt eſtate before, vvas ſubiect to paine, and all kinde of miſerie, and euen death it ſelfe, and ſince that time had been turned into duſt, deuoured of wormes, and as it might ſeeme, brought to nothing, ſhall in a moment (if it be the body of a faithfull Chriſtian) bee freed from mortality, from being ſubiect to diſeaſes or any affliction, and ſhall be made immortall, and incorruptible, and like to Chriſt Ieſus in glorie. So wonderfull, vvee ſee be the workes of God, ſo mighty hee is, and ſo full of power, that in the ſhorteſt time, and by thoſe that ſeeme the weakeſt meanes, he can bring to paſſe the moſt glorious effects that can be.

Vſe 1. An excellent comfort for Gods ſeruãts in any diſtreſs

This then (if wee often meditate vpon it) will ſerue wonderfully for the comfort of all thoſe children of God, whoſe caſe is ſo grieuous, intangled with ſo many perplexities, oppreſſed vvith ſuch ruines both of bodie and eſtate, as they thinke it impoſsible to get out, and to be repaired againe, or at leaſt, that it will be a long time firſt. For, if wee could but beleeue Gods almightie power, all things are poſsible to God, and all things are poſsible to the beliefuer. It maketh no matter, what the diſeaſe bee, ſo God bee the Phyſitian; it skilleth not, what diſtreſſe a man be in, ſo God take in hand to helpe him. Hee can as ſoone cure the deadlieſt wound, as the ſmalleſt ſcarre, and bring one out of the greateſt miſerie with no meanes, as vvell as out of the leaſt miſerie, with all meanes. Oh, but I am poore, owe much, and haue nothing

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to pay. No matter: So was the prophets wife; yet the little oyle in the cruſe held out to fill ſo many empty veſſels, that ſhe was reſtored, and made in better eſtate then euer before. Is it not to the purpoſe, how weake our meanes be, and how great our ruines be, ſo that the great and ſtrong God put to his hand to helpe. No man was euer more dciected then *Nebuchadnezzar*, brought from a King, to be worſe then a beggar, from a Palace to the briers and buſhes, from Princely robes to extreame nakednesſe, from ruling ouer men, to be ranging among wilde beaſts; and yet none in a leſſe time, and by leſſe meanes, aduanced to an higher outward eſtate then he. And as God worketh beyond all likelihood for the outward eſtate of men: ſo doth he much more wonderfully for the ſoules of his ſeruants. Though there be great ſinnes, hideous darkneſſe of minde, and hardneſſe of heart, peruerſnes in will, diſorder and rebellion in all the affections: yet, if we can cry to God, and poure out our ſoules and teares before him: then, though we were as farre ouerwhelmed with miſerie, as was *Ionas* with the waues of the ſea; yea, though vve were buried in the ſhadow of death, as he was in the Whales belly; yet God will heare and helpe vs, as he did him. Though we were ſhut vp in a dungeon, tied with many chaines, and oppreſſed with many ſins: yet, if then we cry vnto the Lord in our trouble, hee will deliuer vs out of diſtreſſe, and hee will breake the gates of braſſe, and burſt the barres of iron aſunder: Pſal. 107. 13. There is not the leaſt ſinne or miſerie, but it would be too hard for vs, if we had nothing but our owne ſtrength to helpe vs. And there is not the greateſt ſinne or miſerie, that ſhall hurt vs, or preuaile ouer vs, if we haue the ſtrength and power of God to hold vs vp. Therefore Chriſtians ſhould take comfort in their afflictions. Can God raiſe vp the body, vvhen it is dead in the graue, and glorifie it, when it is rotten in the earth? and can hee not raiſe one out of ſome debt, or miſerie of his eſtate? Oh but then hee loues the body. And doth he not loue it as well as now? Nay, God vſeth his infinite power now, for the helpe and preſeruation of his childeen, as he will vſe it then for their glorification. If we cannot beleeue that God can helpe vs now, how ſhall wee

2 King. 4.

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ſay,

ſay, wee beleeue hee will raiſe our rotten bodies out of the graue, ſith we haue the ſame power and promiſe for the one as well as for the other? Therefore it is a great fault and ſhame for Chriſtians to ſit downe diſcouraged. Is Gods power leſſened? Is his hand ſhortned? hath not hee ſaide that hee will not faile vs, nor forſake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods bleſsing can doe more then all wealth: and hee alone is better to vs, then if wee had all the vvorld vvithout him. Eſa. 59. 1 Heb. 13. 5 Pſal. 37. 16

This ſerueth likewiſe for the terrour of wicked men. God can as eaſily ſet heauen and earth on fire, and bring them to nothing, and that in as little ſpace, as he made them of nothing: then much more can he bring to deſtruction baſe ſinners, notwithſtanding all their worldly helpes, if he be their aduerſarie, as indeed he is a profeſſed enemy to all proud and wilfull ſinners. *Vſe* 2.

They flatter themſelues, it ſhall be well with them, becauſe they be vnderlaid with wealth, ſupported with friends, mounded and fenced with policy: but how ſtands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word ſay ſo, yet their life proclaimeth it) they doe not greatly care for his fauour; for they ſpare not to breake his law vpon any ſmall occaſion; ſurely then let them know, that they are in no ſafetie; God can pull vp their defence, and pull away their props and ſupports. Hee can as eaſily bring a rich man to hell, as a poore: and as ſoone ouerthrow the eſtate, and damne the ſoule of the greateſt Prince, if he be naught, as of the baſeſt beggar. Therefore thoſe, that leauing God, leane to worldly props, ſhewe that they little beleeue the power of God, and little thinke of the creation of the world. Thus much for the example of God. Now the laſt reaſon is drawne from the end of the Sabbath (namely, that God hath conſecrated it to bring a bleſsing on the keepers of it) in theſe words,

Where-

Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

HEre God ſheweth, that if none of the former reaſons will preuaile with vs, yet we ſhould be moued with our owne benefit to ſanctifie the Sabbath. For nothing is more auaileable to bring a bleſsing on ſoule and bodie, then the religious keeping of the Lords day. For God hath appointed it to the end that he might haue occaſion to communicate his goodneſſe to the diligent obſeruers of it. For ſo it is meant, when he ſaith the Lord ſanctified the ſeuenth day, that is, he ſet it apart for his owne vſe, and bleſſed it, that is appointed it for a meanes of bleſsing to all that faithfully obſerue it.

Doct. The way to get true bleſſednes, is to ſanctifie the Sabbath.

From hence we may learn, that the religious keeping of the Sabbath, is a very ſpeciall means to get true bleſſednes. One reaſon is, becauſe God hath ſanctified it to this end. As Iſay 56.47. where the Lord promiſes many ſingular graces to all that ſanctifie his Sabbath, of vvhat nation or condition ſoeuer they be. He ſhall haue his heart filled full of ſpirituall ioy; God will giue him the ſpirit of prayer, and heare his prayer; God vvill giue him ability to ſerue him, and accept and rewarde his ſeruice. And Iſa. 58. 13. 14 If one will keepe himſelfe from polluting Gods holy Sabbath, and obſerue it carefully, then hee ſhall delight in the Lorde, that is, God will ſo ſhew his fauour and loue to his ſoule, as he ſhall be ioyfull in God: ſo bleſſe his heart & conſcience, as that he ſhall feele that God is his God, loueth him, and careth for him, ſo that hee ſhall bee glad and reioyce in this, and finde Gods bleſsing vpon him, both in heauenly and earthly things, for the mouth of the Lord hath ſpoken it. What-euer fleſh and blood obiect, yet wee haue the ſure promiſe of God, which ſhall be found true and faithfull. So Iere. 17.24. the Prophet hauing foretolde the deſtruction of Ieruſalem, preſcribeth a preſeruatiue to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to doe the workes of the Lord; and then they ſhall enioy their Citie, their

their houſes and their wealth, with all proſperity and abundance. So that we ſee, that for ſoule and body, Gods promiſe is, that the ſanctifying of the Sabbath will bring comfort and happineſſe to both.

Contrariwiſe, if we be negligent and careleſſe of the Lords day, we draw his curſes vpon our owne heads: as Exod. 31. 12. &c. vvhere God commandeth them, that they ſhould abſtaine from all workes, and keepe it holy: for if they did worke, euen in making garments, and things for the Temple, which ſeemed to pertaine to God (much more in things of their owne) this euill vvould follow, they ſhould die the death; this is the puniſhment of polluting the Sabbath, to be inflicted vpon the bodies; and this, God doth execute daily euen among vs. For though the lawe of the land taketh not hold on ſuch perſons, to put them to death; yet God many times giueth them ouer to commit ſome ſinne which deſerueth death by mans law. And the firſt cauſe of all, and that at which God ſtriketh, and vvhich their owne ſoules feele moſt heauy (as appeareth by their daily complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to ſpende the day in duties of religion, and in prayer, but followed after vanitie, and their owne luſts; and therefore God iuſtly puniſheth their impiety againſt the firſt table, by giuing them vp to commit ſuch vnrighteouſneſſe againſt the ſecond. And though the Miniſter cannot excommunicate them, and caſt them out of the congregation, yet God excommunicateth them, that in their ſoules they are cut off from the Church; they haue no life of grace, no fruit or working of the Word and Sacraments, more then of an idle tale, or humane ſtorie: no grace vvrought by the meanes; no death of ſinne, no hope nor deſire of heauen; but are dead in ſinne while they liue in the fleſh. They may ſay indeed, and ſay true, that the obſeruation of the Lords day is tedious vnto them, that they can ſee no good by the exerciſes thereof, they be ſo vnpleaſant, and ſo vnprofitable to them. They haue no benefit thereby. But why is this? Not becauſe Gods ordinance wanteth force and vertue, but becauſe they want reuerence,

The danger that Sabbath breakers run into.

reuerence and conſcience, and being wicked, contemne it. Therefore their ſoules be cut off, their hearts hardened: and thus in ſtead of receiuing the bleſsings, which God hath promiſed to the keepers of the Sabbath, they are plagued with the iudgements which hee hath threatned againſt the tranſgreſſors of it. Alſo Ier. 17. 27. he ſaith, if they pollute his Sabbath, he will kindle a fire in their houſes, that ſhall not bee quenched. For their outward eſtate they be no gainers that breake the Sabbath: for God will either conſume their goods with fire, or ſend a curſe, which like an vnquenchable flame ſhall deuoure all their ſubſtance. So that, if we would not be guiltie of death, and haue our ſoules cut off from communion with Chriſt, and his Church, and our goods alſo conſumed and brought to nothing by the vengeance of God, then let vs keepe his Sabbath holy, and beſtowit in holy exerciſes. Sith therefore God doth promiſe a bleſsing vpon thoſe that ſanctifie his Sabbath, that they ſhall thriue in the Lords houſe, and in religion, and in other worldly matters, ſo farre as may ſtand with true proſperity: Sith he hath ſpoken this, and that muſt ſtand which goeth out of his mouth; therefore

Vſe 1. it is for their comfort who faithfully keepe the Sabbath, that the bleſsing of God ſhall attend vpon them, whether they haue little or much. If they haue abundance, the abundance ſhall be for their good, to be more abundant in good works; and if they haue but from hand to mouth, God will prouide, that yet they ſhall not want neceſſarie things, but hee that brings the day, will bring food and maintenance for the day; ſo that he needs not to care for to morrow, but let him caſt his care vpon God, whoſe truth it concerneth to care for him. And this they are ſure of, that they ſhall haue a ſoft heart, and a quiet conſcience, and ſhall receiue comfort from Gods promiſes. And if one thriue in Gods houſe, he need not feare, nor doubt how he ſhall doe in his owne houſe. One may knowe how he ſhall ſpeed at home, by looking how he ſerueth God in the Church. If he keepe an holy reſt, with an holy heart, he ſhall haue reſt to his ſoule, peace and ioy to his conſcience, and be ſet in ſo ſure an outward eſtate, as that nothing ſhall befall him for his hurt.

But

But then, if one will haue this bleſsing, he muſt keep theſe three rules. Firſt let him make it a delight to keepe the Lords day, and his ioy to doe the workes of the Sabbath; let him long for it, before it commeth, and bee glad when it commeth: becauſe it freeth him from all worldly cares and thoughts, and then he hath a commandement more eſpecially, to caſt his cares vpon God, and not to trouble himſelfe at all with them. And ſo he ſaith in Eſay 58. 13. *Call it a delight, to conſecrate it to the Lord*, that is, take you as much delight in doing the exerciſes of religion, as many doe in the workes of their callings or recreation, and alſo much more: for they be more eaſie, comfortable, and profitable by farre. Wee muſt come as hungry to the houſe of God, and with as good an appetite, as to our dinner, or ſupper, at home: For God keepeth the beſt houſe: hee maketh the beſt cheere, if we can bring a good ſtomack to the bread of life, that he breaketh vnto vs. But if one be loth to come, and muſt be drawne as a Beare to the ſtake, let him make account that the Preacher will bait him, and trouble his conſcience; for, comfort he can looke for none. Therefore, if we would haue bleſsing by the Sabbath, let vs keep it cheerefully, knowing that God loueth a cheerfull giuer. 2 Cor. 9. 7

1 Rules to be kept of thoſe that expect a bleſsing for keeping the Sabbath.

Secondly, one muſt labour to do all the duties of the Sabbath, both thoſe that muſt be done before the Sermon, and thoſe that muſt be done after: Let no ordinance eſcape vndone: vſe meditation on Gods word and workes, hearing, reading, praying, ſinging Pſalmes, conference, works of mercy, and of euery thing ſomething, ſo farre as wee haue abilitie and opportunity. But, if we will performe them remiſly, and by peeces, doing this, and leauing that vndone: either vſing no preparation before, or making no application after: either no publike, or no priuate prayer, then, it may bee one ſhall finde ſome bleſsings: but the fewer of theſe hee performeth, the fewer bleſsings he ſhall haue. He that doth the workes of Gods ſeruice by halues, ſhall (and it is iuſt he ſhould) find the comfort and benefit of them by halues. 2

Thirdly, as one muſt doe all the duties, and that with delight, cherefully; ſo, he muſt keep the whole day; he muſt doe

doe all the duties, and alſo ſpend all the time in theſe duties, hee muſt continue from the beginning to the ending. As Pſalme 92. 2. *To declare Gods louing kindneſſe in the morning, and his truth at night.* So that the Sabbath muſt bee ſpent, both morning, night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea, worldly thoughts, the whole foure and twentie houres; for if we giue our thoughts libertie to runne after the matters of the world, in the night, we breake the Sabbath in part. And here many faile; that out of the Church will bee talking with their neighbours, and muſing with themſelues about earthlie affaires, and thinke they haue made a good hand, if they ſpend the moſt part of the day, till after the euening exerciſe in workes of religion, and then they make no queſtion to take their recreation, or to goe about their buſineſſe if occaſion be. But he that commandeth to keepe it in the Church, biddeth vs keepe it in the houſe; as to heare him, and to ſpeak to him in publicke, ſo to ſpeak to him out of our hearts in priuat: and not to giue our ſelues leaue to thinke the leaſt thought of any worldly buſineſſe. Now then, if we ſeeme to make conſcience of the Sabbath, and yet doe want that bleſsing which wee looke for, let vs looke to our ſelues, and wee ſhall ſee that we are halting in ſome one of theſe: either wee keepe the Sabbath lumpiſhly and heauily, that it ſeemeth as a tedious burthen to vs, or elſe we doe ſome one or two duties, and leaue the reſt vndone: or laſtly, if wee doe all the duties that are to be done, and that cherefully, we are wanting herein, that wee obſerue not the whole day, but keepe ſome part of it from God to our ſelues. And accordingly, as any man commeth ſhort in any of theſe duties, ſo he commeth ſhort of the fruit and bleſsing promiſed to the keepers of the Sabbath. But if one labour with ioy to doe all the duties of the Sabbath the whole day, hee ſhall finde in his owne ſoule, that it is in truth a day of bleſsing, and bringeth more ioy and comfort, yea, and a greater bleſsing with it, then all the weeke beſides. And ſo much for this fourth Commandement, of the Sabbath.

The

dren, that deprive themſelues of all the commendation of their obedience. For if they frame themſelues to bee officious in one thing, they will allow themſelues to bee offenſiue in many other. For, either they growe to be murmurers, if their turnes bee not ſerued to their liking (and ſo deprave their maiſters or parents,) or elſe maſterfull and arrogant, and will endure no admonition, nor receiue any reproofe or direction. The ſame fault is alſo to be found in diuers wiues, who though they be frugall and thriftie, and ſo helpe to increaſe their husbands wealth; yet, they peruert, and corrupt all their actions, either with boaſting, or vpbraiding, or publiſhing their infirmities, or other diſtempers; that many times they bring more vexation to the heart of their husbands by their paſſions, then helpe to their eſtate with all their induſtrie. So dealt Zippora with *Moſes*; ſhe helped him indeede to ſaue his life by circumciſing his Sonne, which himſelfe in extremitie of ſickneſſe was not able to performe: but then ſhe rates him, and inueighes againſt him, calles him a bloodie husband, and caſts the fore skinne of her ſonne at his feet. Exod. 4. 25.

Thy Father.

THis is the firſt reaſon, whereby God would mooue inferiors to obey; Becauſe hee is thy Father. In that God makes this his reaſon, why the child ſhould obey his Father becauſe he is his father, wee gather this doctrine; That the chiefe motiue to obey ſuperiors, muſt bee the particular iuriſdiction, which God hath giuen them ouer vs, and that ſpeciall bond, whereby hee hath tied vs vnto them. If God haue made him the inſtrument of thy life and maintenance, and ſet him ouer thee, thou muſt for this cauſe performe all duties of honour vnto him. So in the Prouerbs, *Honour thy father that begat thee, and thy mother that bore thee.* As if hee ſhould ſay, honour thy parents, and be dutifull vnto them, not becauſe they be rich or in great place, nor for any reſpect ſo much as this, becauſe they be thy parents: Be thy father and mother how euer rich or poore, thou muſt be obedient. So the Apoſtle ſpeaketh to wiues, *Wiues obey your owne husbands,* Epheſ. 5. 22.

vſing this as a reaſon, becauſe they bee your husbands. If God haue appointed them to be your heads and gouernours, you muſt ſubmit your ſelues to them for this cauſe; and in obedieuce to the commandement. Howſoeuer they bee otherwiſe froward and fooliſh, if they be yours: then you muſt performe your dutie to them.

So, for ſeruants: the point is not, whether hee bee a poore man, or a rich, a ſimple man and ignorant, or wiſe and diſcreete, in whoſe ſeruice they liue: but is hee thy maſter? hath God made him thy gouernour? then, for the time that thou art his ſeruant, hee ſtands in the place of Chriſt vnto thee, being of his familie: and is to bee obeyed, as if he were the moſt wiſe and honourable in the world.

Vſe 1. Parents poore eſtate is no warrant for children to be vndutifull.

The vſe of this, is to confute thoſe wretched and miſerable children, that take occaſion to bee vndutifull, becauſe their parents be poore and low, in diſgrace, and ſmall account among men. But, be they ſo? then the child ought ſo much the more to honour them, or elſe hee adds affliction to the afflicted. The more they be diſcomforted by others, the more need they had to bee comforted by their owne. Therefore, ſo farre ſhould wee be from contemning our parents, becauſe they bee low and afflicted, as that we ſhould rather yeld more reuerence and honour to them, that wee may be a comfort & reliefe to thē in their trouble. For, for the child to honour his parents, when all the world honours them, and hath them in account; and to bee dutifull then, when they can either reward his obedience, or puniſh his contempt, is no triall of his reuerence to God, or them. For then it may be he doth it, either vpon conſtraint, becauſe hee dare doe no other: or vpon a baſe mind, becauſe hee longs and gapes after his fathers wealth, more then for conſcience to Gods commandement. But then the obedience is moſt ſound, and moſt acceptable to God, when there bee feweſt worldlie meanes to prouoke vs vnto it. So for the Wife, or Seruant to ſay, O, had I an husband, or maſter of ſuch great account, of ſuch gifts and wiſedome, that could promote and reward mee, then I could willingly frame to obedience. Nay, you would not. For, he that is not faithfull in the leaſt, will not be faithfull

1 Cor. 12. 23

faithfull in the greateſt. And if you did, yet God accounts not of that ſubiection and reuerence, which proceeds not from conſcience of his commandement, but from hope of ſome outward reward. Therefore it is our dutie, not ſo much to trouble our ſelues in enquiring what heads other haue, as to labour to make the beſt vſe of our owne. For, this in the naturall bodie wee ſee, that if a man haue a head ſubiect to diſeaſes, and full of infirmities, he will not therefore abuſe and contemne it: but he thinks, this is my head, which God hath giuen me, and therefore I muſt not make it worſe by ill vſage, but ſtriue to make it better by all meanes I can. O but ſay they, other children haue better parents, which bee more carefull of them. But let them turne backe a little, and examine their owne waies. Others, you ſay, haue better parents? True, but looke you to your ſelfe likewiſe, and thinke on the other ſide: Haue not other parents alſo better children, more dutifull and obedient, and more vertuous euerie way then you be? put theſe together now & thy mouth will ſoone bee ſtopped. So the wife; Other husbands are more kind, louing, and better to their wiues. But if you ſtand ſo much in examining his goodneſſe by other mens, you will driue him to trie your goodneſſe with other womens. Bee not there many wiues more ſubiect to their husbands more quiet and meeke, and that, goe farre beyond your ſelfe in many graces? So, that in ſuch obiections, let inferiours looke to their owne faults, as well as to anothers; and they ſhall not find great cauſe to complaine. O, but he failes in doing his dutie to mee: yea, but God failes not in commanding you to doe your dutie to him. If you bee a Chriſtian, then Gods commandement muſt bee the rule of your obedience, and not the dealing of others with you. Therefore this doth iuſtlie reprooue their ſhameleſſe impudencie, that, if their parents grow old, or impotent, or poore, then they thinke they may take libertie to caſt off the yoake of ſubiection, and grow ſtubborne. As who ſhould ſay, that age, or pouertie, or ſuch like things, could cut off the nature of a parent, and take away the authoritie of a Superiour, and that outward things ſhould haue the chiefe account, and Gods commandement *Vſe 1.*

Vſe 2. be leaſt of all regarded. This likewiſe may ſerue for comfort to thoſe gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greateſt Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meaneſt parents and maſters are as much to bee accounted of in their families, as if they had all the wealth in the world. Therefore they ſhould beare their pouertie ſo much the more patiently, becauſe no pouertie or lowneſſe of their eſtate, can giue licence to their inferiours, to eſteeme any whit the worſe of them: and if the inferiours doe for this cauſe deſpiſe them, they ſinne againſt God, and doe iniurie vnto them, and God will bee reuenged of them accordingly. So much for this, that God bids the child honour his owne father, howſoeuer matters ſtand in regard of his eſtate and condition of life.

Honour thy father and mother.

THe duties required of the naturalll childe, in theſe words, are comprehended vnder theſe three heads; reuerence, obedience, & thankfulneſſe: This reuerence, which is firſt required, muſt bee both inward and outward, in the heart, and in the behauiour. And if one pretend the inward reuerence, and ſhewe it not outwardly, this is but diſſembling and falſehood, for it cannot bee within, but it will ſhewe it ſelfe without; ſo that it moſt bee both inward in the heart, and outward in the carriage of our bodie. The inward is commanded, Leuit. 19. 3. *Ye ſhall feare euery man his mother and father, and keepe my Sabbaths.* In theſe words God commands the ſubſtance of the whole law, both in the firſt and ſecond table: and for the ſecond table hee begins with the firſt Commandement of it, *Feare euerie man his mother.* One would haue thought he ſhould haue begun with the Father: but, though more be due vnto him, yet becauſe it is a greater note of truth to performe it to the mother (by reaſon that her infirmities, whereto ſhe is more ſubiect, make her more ſubiect to contempt, and for her indulgencie, commonly the mother

mother doth leſſe expect this at her childs hand) therefore God begins there, where obedience is beſt tried, and ſaith *Feare thy mother and thy father.* And then for the firſt Table, hee ſets downe the laſt Commandement of it. *Keepe my Sabbaths.* And whoſoeuer is carefull in the firſt Table, conſcionably to keep the Sabbath, and in the ſecond, to keep the firſt Commandement in dutie to ſuperiours, hee ſhall bee ſure to hold out in all the other Commandements. So that, reuerence of the heart is required of children. The ſecond branche of reuerence, is in the outward behauiour; as in bowing to them, in ſtanding bare, and putting off before them, in an humble and lowlie countenance and behauiour, when the parents ſpeake to them, or they vnto their parents. And this the example of *Ioſeph* ſhewes, Gen. 48. Hee was a great Prince, and his father of meane condition, and liued at his finding; hee had his ſight, and his father with age was blinde, and therefore could not ſee what dutie his ſonne performed to him: yet when hee comes to his poore blinde father, hee bowes to the ground, and behaues himſelfe as humbly, as if his father had beene a mightie man, and had his ſight as perfectly, as euer in his life before; becauſe hee knew, that neither his fathers pouertie, nor blindneſſe, could ſet him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his father had bin a Prince, and hee a poore man: for the outward eſtate did not moue him ſo much, as the conſcience and regard of his dutie, which (he knew) was nothing to bee leſſened in reſpect of his fathers preſent eſtate and condition. So King *Salomon*, when his mother came vnto him, ſitting on his Throne, he roſe vp from his Throne, and bowed himſelfe vnto her, and cauſed a ſeate to be ſet for her, that ſhe might ſit at his right hand. For he would haue all his people know, that though he was as wiſe, and as rich a King (and that of Gods gracious appointing) as euer was: yet this his greatneſſe did nothing diminiſh his mothers Superioritie, nor his reuerent carriage toward her.

This ſerues to reproue thoſe vngratious and wretched children, that reuerence not their parents in heart, but con- *Vſe 1.*

temne them, and thinke baſelie of them; and not contenting themſelues with this inward vndutifulneſſe, ſhewe it further, by rough words, by froward countenance, by vareuerent and vnfit actions. And many grow ſo familiar with their parents, as one that had not knowne them, ſeeing their behauiour, would rather thinke them to be neighbour and neighbour, then father and ſonne: ſo vnreuerently, and vndutifully doe they behaue themſelues, without any outward tokens of reuerence. And indeede, what doe the froward ſpeeches and lookes of many children proclaime, but that they haue no feare of God in their hearts, no righteouſneſſe in their hands, nor any regard of the duties of the firſt or ſecond Table? If euer theſe perſons liue to haue children, and God doe not in iuſtice cut them off ſooner, they are like to finde, that their children will reuenge their fathers wrongs into their boſome, and bee as readie to deſpiſe them, and carrie themſelues as vnreuerently to them, as euer they were to doe it to their parents.

Obedience of children to their parents.

The next dutie is obedience, which is commanded, Coloſ. 3.20. *Children obey your parents.* And he addes a reaſon, *For this is pleaſing to God.* It is not onely a ioyfull thing to the parents themſelues, that the children ſhould obey their commandements; but that wherein God takes great delight, and is well pleaſed with. And on the contrarie, it doth not onely grieue the parents, that children be ſtubborne and rebellious, but it offendeth Gods Maieſtie alſo, and grieueth his ſpirit.

Now the things wherein children muſt obey their parents, are eſpecially theſe. Firſt, in doing the things which they command, and performing that which they ſet them about (though it be neuer ſo baſe and painefull to bee done) ſo farre as their ſtrength will permit. For, though ſome children may thinke, This worke is vnbeſeeming my worth, (for as euery one is more proud and idle, ſo he hath a greater conceit of himſelfe: and as he is more contemptible, ſo he hath a higher imagination of his owne excellencie) yet that may not excuſe him. Is it too baſe for you? But did your father or mother command it? and refraine you to doe it? then

then you are a baſe and proud perſon, that make more account of your owne will, then of Gods commandement, for ſo ſoone as the father hath commanded it, being a thing lawfull, Gods ſtampe is ſet on it, and it carries the print of Gods commandement: and hee that thinkes himſelfe too good to doe it, thinkes himſelfe too good to obey God. This will not ſerue the turne then; It is a contemptible thing in the world, and men will mocke mee. But are you a Chriſtian, and haue you not learned ſo much to deny the world, as to preferre Gods will, before the contempt and reproach of men? and were it not better for you that the world ſhould ſpeake euill of you vniuſtly, for well doing; then that God ſhould iuſtly plague you for ill doing? An example of this obedience wee haue in *Iſaac*, who yeelded to his fathers commandement ſo farre, as to reſigne himſelfe to bee ſacrificed, and bound, and laid on the wood, and burnt; becauſe his father, being a Prophet, had warrant ſo to doe, and could ſhewe vnto him the Commandement of God, to prooue it a lawfull thing, which he did, and it was his dutie to obey. If hee had not ſeene Gods commandement, *Abraham* had gone beyond his commiſſion, (for it had beene wilfull murder) and he ought not to haue obeyed. But when the thing was lawfull, *Iſaac* was bound to ſubmit himſelfe, euen vnto death. So Chriſt was obedient to his father, in that which (of all other things) was moſt painfull and ignominious. For what burden more contemptible then the burthen of our ſinnes, and to bee hanged on the Croſſe, mocked, buffetted, and ſpet vpon? And what more painefull, then to vndergoe the curſe and wrath of God? Yet ſith his father would haue him ſuffer all this, hee would not ſtand with him therein, but willingly ſubmitted himſelfe thereunto; ſo alſo to his earthly parents, Luke chap. 2. verſe 51. *He went to Nazareth and was obedient to them.* So that, if the thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods commandement, and the child muſt obey. And by how much the thing is more baſe and contemptible, and more hard and painefull, by ſo much hee is a better childe, and ſhall haue a greater reward. Geneſ. 22.

Mal.3.17. Christian children are their fathers seruants. Children must obey their parents in marriage.

ward. For in matters that bee easie and pleasing, hee doth many times serue himselfe; now a good child should serue his father. For euerie Christian child must bee his fathers seruant, but hee that is vndutifull and stubborne, is a rebel against God. And as in other matters the parents are to bee obeied, so especially in marriage. As *Isaac*, beeing a man of discretion of fortie yeeres old, would not once goe about to take a wife for himselfe, but was content to stand at his fathers chusing. And *Iacob* would not dispose of himselfe in marriage, till *Isaac* and *Rebeckah* had consulted vpon the matter, and directed him where, and among whom, hee should chuse his wife. *Ruth* being but a daughter in law, yet would not bee at her owne dispolition, to take what husband liked her best, but was willing to bee disposed by *Naomie* in her marriage. Though *Ismael* was a sinfull man, and iustlie excommunicated from his fathers houses; yet very nature and ordinarie ciuilitie made him submit himselfe to his mother for the choice of his wife, when hee could not haue his

Gen.21.21. fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser and better able to prouide for them then themselues. And as in matters lesse waightie, so especially to take their counsell and bee directed by them in this great matter, that so neerely concernes their estate.

A second thing wherein children must obey their pa-

Pro.13.1. 15.5. rents, is, in quiet and patient bearing their admonitions and correction. As is often said in prouerbs: *Despise not the correction of thy father, nor contemne the admonition of thy mother.* Set not lightly by them, but weigh them and consider them well in thine heart. Therefore the childe is bound to obey his parents, not onely in doing the things commanded, but also in suffering their rebukes and chastisements: first, because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct and instruct his children. And secondly, because it is a token of his fathers

Prou.13.24. loue to him: for, *He that spares the rod, hates the child: but he that loues him, corrects him betime.* And likewise correction is a meanes of their saluation and keepes them from hell:

For

For, *foolishnesse is bound to the heart of the child.* It is tried there as with a cord, or rather chained so, that nothing will make a separation, but the rod of correction; that will part them. And hee that is not corrected, is a foole, and so is like still to continue. Because then it is the fathers dutie, and a testimonie of his loue, and a meanes of the childs owne good, he must suffer it patiently, & humbly: and not onely so, but hee must see that hee profit by it, and make a good vse of it. For else he makes his father take a great deale of paines, and vndergoe much griefe, and all in vaine, and to no purpose; and so, not profiting by correction, is guiltie of contemning Gods ordinance. Prou. 22. 15.

Vse 1. This serues to reproue such children, as are sowre, and angrie at the admonition, or correction of their parents. And although they be fond and light-headed, and haue neither experience nor knowledge; yet they thinke they know how to carrie themselues well enough, and scorne to be admonished, or told of a fault. But of such, that is verified which the wise man saith, Prou. 26. *Seest thou a man wise in his owne eies? there is more hope of a foole then of him.* And for these persons that swell thus at admonition, the best course that can be taken with them, is, to beate out that pride by sharpe correction. For this makes them so audacious, when words are giuen vnto them, because they haue not been soundlie and throughly chastised with blowes.

Thankfulnesse. The third duty of children is thankfulnesse; and that consisteth especially in two things. The first is in releeuing their parents when they shall bee in want. If the parent be blind, the child must be an eie vnto him; If hee bee lame, he must bee a staffe to vphold him; If hee stand in neede of any thing, the child must (to his power) helpe and succour him. And this dutie indeed, the very law of nature doth require. For the father hath paid for it before hand, and it is but due debt. For when the child was borne naked into the world, and could not helpe himselfe, and was without all friendes and could not so much as put one morsell of meate into his owne mouth, nor hang one ragge vpon his backe to keepe him warme, who pitied him? who releeued him? Were not the

the parents then in ſtead of all himmes vnto him ? and had much care and feare for his ſake, before he came to this eſtate wherein he is now ? And that he inioyeth any commodities of this life, or ſpirituall comfort of ſaluation it ſelfe, haue not they in ſome ſort been meanes to procure it ? as beeing the firſt inſtruments of his breath, and beeing ? If he had neuer by them beene begotten and conceiued, how had hee been capable either of the benefites of this life, or of the hope of eternall life ? and were not this ſhamefull ingratitude ? were he not worſe then a beaſt, if hee would not recompence all theſe kindneſſes, and pay ſo due a debt ? So the holy Ghoſt commands children. 1. Timoth. 5. 4. that the children and nephewes ſhould recompence the kindneſſe of their parents. So *Ioſeph* dealt with *Iacob* : when *Iacob* was in want, and hee had plentie, when the father ſent money to buy corne, his ſonne would not take it, but gaue him corne freelie. And whereas fiue yeares of famine were behinde, he ſent for him, and had great care to bring him thither : and hauing brought him, was ſo carefull to prouide for him, and to adminiſter to him whatſoeuer hee had need of, as that *Iacob* did neuer fare better, and with more eaſe in all the time of plentie, then hee did when that part of the world was famiſhed for want of bread. For, before he muſt ſend to the market for it, and there he muſt buy it for his money : But now that he was come to *Ioſeph* in time of dearth, he needs not be at ſo great paines and coſt. For it is ſaid, *he did put meate into his mouth*, that is, he was as a good tender hearted nurſe, to his father and his fathers houſe ; and as carefull that nothing ſhould bee lacking to them, as the mother for the childe, that will euen lay her breaſt to her childs mouth. So *Ruth*, though ſhee were but *Naomies* daughter in law, yet now that *Naomies* yeeres and ſtrength were ſpent, ſhe being young, tooke paines and trauelled for both. And when (beſides that which ſhee had gotten with her paines and labour) *Boaz* being a merciſull man, gaue her ſome victuals, ſhee would not deuoure all her ſelfe, but euen ſpared it from her owne belly for her mother : ſhee tooke onely ſo much as was needfull to refreſh her owne body, and to ſtrengthen her in her trauell ; the reſt ſhe reſerued

Gen. 47. 12

ued for her old mother in law, and knew well that it was better young folkes ſhould bee pinched, then their old parents want any thing.

Vſe. Vnnaturall children reproued.

This ſerues for a moſt iuſt reproofe of the vnnaturall diſpoſition of many vngratious children, that ſo long as the parents haue any thing to giue, and ſomething may bee gotten by them, all that while they will bee kind and louing, and ſtriue who ſhall ſhew moſt dutie, and well is hee that can get the old parent to him: but when once hee is drawne drie, and they haue ſuckt all from him, then he is neglected of all, then euerie day is a yeere till he be dead, then he is a burthen and a clog; then they exclaime, that he doth nothing but ſpend, and troubles the familie. Such cruell and bitter words are heard oft times from the mouthes of wicked and vnnaturall children. This is a grieuous diſhonour, not to releeue the weake, diſtreſſed and helpeleſſe parents. As Chriſt ſaith, Mat. 15. 6. Thoſe that forbeare releeuing their parents, though they pretend to beſtow their liberalitie for the vſe of the Church, yet they diſhonour their parents.

A ſecond dutie of thankfulneſſe is to pray for their parents, As 1. Tim. 2. hee commands that prayer bee made for all in authoritie. And if we muſt pray for thoſe that bee further off in the Common-weale; then much more for thoſe that bee neerer in the familie. Therefore this is a great fault in many, and to bee greatly condemned, that can ſee their fathers faults, and ſpeake of them too much; but can neuer finde time to fall downe before God, and beſeech him to heale their nature, and helpe them out of their ſinnes. Manie haue liued a long time with their parents, yet cannot ſay that euer they ſent vp an heartie prayer to heauen for them: ſo vnkind and vnthankfull bee they.

Therefore it comes often to paſſe, by Gods iuſt iudgement, that they who haue failed in all good duties to their owne parents, receiue the like ill meaſure from their owne children. Which when it commeth to paſſe, and they reape that from their owne children, that formerly they did ſow to their own parents, then let them confeſſe that their owne ſinnes haue found them out, and are returned vpon them; let them acknow-

knowledge that God is iuſt, and hath giuen them their owne meaſure into their boſoms, their own euill is fallen vpon their owne heads, they digged a pit in their youth, & now in their age are fallen into it. And therefore let them firſt repent for their owne ſins in that kind, and then craue pardon for themſelues and for their children. And thus much of the duties of children. Now follow the duties of parents to their children. For, as God would haue inferiours to giue honour, ſo he commandeth ſuperiours to carrie themſelues in that manner, that they may deſerue honour; and both binde them as ſtreightly to gouerne righteouſly, as the inferiours to obey faithfully. Now the duties of parents to their children, are

either in their { Tender yeeres, / Riper age. } { Common to both, / Speciall.

The parents ioynt and common dutie to their children, in their tender yeeres and childhood, is, firſt to inſtruct them in religion, to ſeaſon them with the words of pietie, by little and little to drop in the grounds of holineſſe into them, euen ſo ſoone as they are able to ſpeake, and haue the leaſt vſe of vnderſtanding. So Prou. 22.6. *Teach a child in the trade of his youth, & he will remember it afterward.* Where the holy Ghoſt exhorting men to teach their young children, meeteth with an obiection. Alas, might one ſay, teach ſuch little ones, what good will that doe? wee ſhall but loſe our labour, for they cannot vnderſtand it, nor conceiue the meaning of theſe things. The holy Ghoſt anſwereth, Be it, that they cannot well vnderſtand the ſenſe, nor make any great vſe for the time preſent; yet teach them the words and tearms of goodnes: and though, while they continue children, perhaps, it ſeeme a fruitleſſe thing, yet you ſhall ſee afterward it will not be in vaine. For, the crop of this ſeed that was ſowne in their childhood, will appeare when they come to age (though for a time it bee hidden) and then they will remember theſe things, and that to good vſe: which it ſeemed they got no good by, when they were ſo young and weake in vnderſtanding. Therefore let them haue the words taught them, when they are able to heare and ſpeake words: and afterward, when they

Children muſt be inſtructed in religion betime.

they come to more diſcretion, they will conceiue & remember the ſenſe. And this dutie the holy Ghoſt commandeth, Ephe. 6. 4. *Nurſe them vp in inſtruction & the feare of the Lord.* And this *Timothies* mother did put in practiſe. For it is noted, of her, that ſhe inſtructed *Timothie* in the Scriptures from a child, and that was a cauſe, why hee was ſo holy a man: ſhee was a nurſe to his ſoule, as well as to his bodie; and gaue him milke out of the breaſts of the Scripture ſo ſoone as hee had done ſucking her owne breaſts. So that, as he waxed ſtrong in naturall ſtrength, ſo alſo did he growe in knowledge and grace: and therefore he became ſo excellent a man, and ſo worthy a preacher and member of the Church, becauſe his mother fed his ſoule as well as his bodie. 2. Tim. 3. 15.

2 Children muſt be corrected.

The ſecond dutie of parents to children in their younger yeeres, is to giue them correction: which the holy Ghoſt commandeth often in the Scriptures, and ſheweth the fruit of it. As Prou. 23. 13. *Withhold not correction from thy child: thou ſhalt ſmite him with the rodde, and ſhalt deliuer his ſoule from hell.* So alſo Prou. 29. 17, *Correct thy ſonne and hee will giue thee reſt, and hee will giue pleaſures to thy ſoule.* And againe 22. 15. *Fooliſhnes is bound to the heart of the child, but the rod of correction will driue it away.* And chap. 13. 24. *Hee that ſpareth the rod hateth his ſonne, &c.* All which teſtimonies tend to this; That if wee deſire our owne peace, and not to be moleſted, nor vexed, but much comforted by them; if wee would teſtifie our faithfull loue to them, if wee would purge their hearts from folly and ſin, and preſerue their ſoules from euerlaſting perditiō: then let vs be carefull to giue them due correction, which is Gods bleſſed ordinance, to reforme & ſaue their ſoules, as the word and Sacraments are to men of riper yeeres. But in chaſtiſing, theſe rules muſt be obſerued.

Rules of chaſtiſements.

Firſt, let it be ſeaſonable, and done in time; paſſe it not ouer too long. So *Salomon* ſaith, Pro. 13. 24. *He that loueth him, correcteth him betime*, and doth not omit it till it bee too late, but taketh the fitteſt opportunitie, when hee may (with moſt eaſe, and feweſt ſtripes) doe moſt good. For indeed, a ſmall twigge, and a fewe blowes, when hee is a childe, and not hardned in ſinne, will doe more good, then many rods, and

and abundance of ſtripes afterwards, if this ſeaſon be let ſlip; for if the child be not maſtred when hee is young, he wil maſter his parents when hee groweth elder. Therefore let them not get a head: for if they doe, they will proue like wild colts, that hauing run long vnbroken, and once caſt the rider, and being marred in the beginning, will ſooner bee killed, then broken, or brought into any good order againe.

2 Secondly, it muſt bee done in great compaſsion and mercie: not in bitternesſe to eaſe ones ſelfe with the paine of the child, for that is rage and crueltie. For in truth, commonlie there is good cauſe why the father ſhould bee as much greeued, or rather more then the child, becauſe for the moſt part hee doth but correct his owne ſinnes, in his Sonne. For if the child bee curſt and froward, is it not becauſe he hath ſeene the parents brawling and contentious? if hee lie, hath not his father giuen him a patterne of diſſembling? and if hee ſweare being young, are not oathes too rife in the family among elder folkes? If hee raile and ſpeake euill, was not his parents dealing a preſident to him? Lightly there bee but few ill humours in the child, which hee did not draw from the parents; and that ill ſap that doth appeare in the bud, came firſt from the roote. Therefore in pitie, as ſmiting themſelues, and their owne ſinnes, they muſt giue chaſtiſement to their children.

3 Thirdly, it muſt be done with praier, that God would giue them wiſe harts to giue moſt due and ſeaſonable correction; and their children alſo ſoft hearts to receiue it with patience, and to their profit. Be it that the child do wel deſerue it, yet to flie vpon him in a paſsion, bewraieth more then a beaſtlike affection: for a ſheep will not ruſh vpon her lambe in furie, nor the cow vpon her calfe. And indeed this doth but harden the childs heart, and imbitter him, making him more ſtubborne and fierce. Therefore, that correction may haue Gods bleſsing vpon it, and may bring profit to the child, comfort to the parents, & it muſt be done with prayer, and ſo it ſhall bee done alſo with great calmenesſe and meekenesſe, and without mixture of wrath and paſsion. For, if wee cannot looke for a bleſsing vpon the word and Sacra-

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ments, without prayer, much leſſe many one looke for any good ſucceſſe by the rod, vnleſſe hee aske it of God: but, being ioyned with prayer, becauſe it is Gods ordinance, God will proſper it.

So much of the common duties which both the parents ſhould ioyntly performe to their children in their tender yeares. Now followeth the eſpeciall dutie of the mother, which is to nurſe vp her owne child, if God hath giuen her abilitie thereunto. Not to throw it from her ſo ſoone as ſhee hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but alſo the breaſts and milke to nouriſh her child, ſo let her bee thankfull to God for theſe bleſsings, and vſe them to that end that hee gaue them. And this is ſo naturall a thing, that euen the beaſts will not omit it: for both the ſtrongeſt and weakeſt, the wildeſt and tameſt, will giue ſuck to their young ones, & not bee ſo vnnaturall, as to poſte them ouer to others: And it appeareth, Hoſeah 9.14. that drie breaſts are a iudgement of God, as well as a barren wombe. Alſo it is ſet downe as a ſpeciall fauour of God to *Ioſeph*, that God would bleſſe his poſteritie with the bleſsings of the breaſt, and of the wombe; Geneſ.49.25. The like alſo may bee ſeene Luke.11. 27 bleſſed bee the womb that bare thee, and the paps which thou haſt ſucked: and therefore it is a foule fault, when God hath giuen a good bleſsing, wilfully to turne it into a curſe. And this is noted of the good women in the Scriptures; that they much reioyced to nurſe their owne children. As *Sarah* ſaith, that now ſhee ſhall giue ſucke in her old age, which was a thing that much gladded her heart. Now if *Sarah* in her old age, being ninetie yeares old, and hauing alſo an exceeding great familie lying vpon her, would not omit this dutie; what a ſhame is it then for thoſe that are young, and haue much more leaſure, and bee farre inferiour to her in eſtate, to bee ſo nice, and idle, as to deprriue their owne child of that moſt naturall food, which God and nature had prepared for it? Parents would bee loth to commit their money and euidence to euery ordinary perſon: yet for the fruit of their bodie, which is, and ought to bee eſteemed their chie-

Nurſing.

Gen.11.7

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feſt riches, they are venturous and care not whom they truſt, whereas there is no ſuch daunger in the loſſe of the wealth, though it ſhould miſcarie, as is the ſpoiling of the childe, both for ſoule and body, if it bee not carefully looked vnto.

Obiect. But they obiect that they can haue them nurſed better cheap abroad then at home. *Anſwer.* But loue ſeeketh not it owne things, but the good of the partie beloued. 1.Cor.13,5. If the husband ſhould vſe the like dealing to his wife, to thruſt her out of his doores when ſhe is weake, and place her in ſome poore cottage, and tell her that hee can boord her better cheape in an other mans houſe, then keepe her in his owne: ſhee would thinke this to bee a bad reaſon againſt her, which ſhee thought ſufficient againſt her owne child. And ſhee might iuſtly ſay in this caſe, that her husband loued his wealth better then his wife: and ſo may it as truly be ſaid of ſuch mothers, that they reſpect their lucre more then their children. They alleage

Obiection. further, that being nurſed by them, it would hinder their ſleepe in the night. *Anſwer.* Why then ſhould you put it to others to breake their ſleepe? Ought you not to loue your neighbour as your ſelfe? Are you ſo impatient to beare the troubles of it, that ought ſo tender lie to loue it? and doe you think that they will not grudge at it, that haue no ſuch cauſe to affect it? and doe onely entertaine it in hope of the hire, and not for loue of the childe? But they ſay further, that it hindreth them from their libertie, and keepeth them from many iournies, which might much delight them. But that gratious & worthie woman *Hanna*, as appeareth 1. Sam 1.22. would rather

Obiection. forbeare her going to the Temple, then omit the nurſing of *Anſwer.* her childe, or weane him before it were meete: and yet that iournie to the houſe of God, was (of all other) moſt profitable, comfortable, and neceſſarie.

Thoſe women therefore that haue failed in this dutie muſt be humbled for it, as hauing omitted a good worke and ſeruice that God requireth at their hands: and thoſe that haue done it, muſt doe it ſtill. For in the primitiue Church, when widdowes were to bee choſen that ſhould haue the ſicke and weake committed to their charge, and tending: none were to be admitted to that office, but thoſe that had nurſed their

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own children themſelues, though they were otherwiſe good women, and vertuous; yet if they had omitted this dutie to their owne children, and ſhewed themſelues vnnaturall to thoſe that were ſo neere them, there was iuſt cauſe of ſuſpition, that they would bee negligent to thoſe that were further off them: and therefore they were not to bee truſted with that office. So much for the duties which parents muſt performe to their children in their tender yeeres: now thoſe follow which they muſt doe to them when they grow to riper age. 1 Tim. 5. 10

And theſe are, firſt, to bring them vp in ſome profitable and lawfull calling, by which they may liue honeſtly and Chriſtianly; and not to bee fruiteleſſe burthens of the earth, clogs to their friends, and drones that muſt liue on other mens ſweat, and can do nothing themſelues. So *Adam* did, though hee had large poſſeſſions to leaue to his ſonnes, (for they had the whole world to bee diuided among them, which was patrimonie ſufficient) yet hee would not let his ſonnes liue idly, and ſpend their time vainely, as hauing nothing to doe; but brought vp the one in husbandry, and the other in keeping ſheepe, both profitable and lawfull vocations. The like is ſeene in *Iſaac*, who was a great man, and of ſuch wealth and power, that *Abimelech*, the King, confeſſed hee was greater and mightier then hee. Notwithſtanding all this greatneſſe, *Iacobs* bringing vp, was not in idlenes and ſloth, but he was exerciſed in husbandrie, and had verie good skill in ordering of cattell. And had it not bin for this, what would he haue done then when perſecution came, when hee was forced to leaue his fathers houſe? If he had done nothing before, not could haue done any thing now, but eat, and drink, and ſleep, who would haue giuen him entertainement? and where ſhould hee haue had maintenance on that price? But hauing bin trained vp laboriouſly, and being a very good ſhepheard; though hee was gone from his father, yet hee could take paines, and get his liuing, ſo that euery one would be willing to haue had him, and the place whare he came, was much the better for him. And *Iacob* himſelfe though hee were a verie wealthie man, as being heir to *Abraham* and *Iſaac*, which were both as great as kings, yet would not ſuffer his Sonnes Children muſt be trained vp in ſome lawfull calling.

to take their eaſe, and liue without labour, but hee brought them vp in honeſt calling, ſet them to keepe ſheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care, that their children bee taught ſome honeſt trade, or maner of life; that being graced ſo, they may be able, both to maintaine themſelues, & to doe good to others alſo, and ſo become profitable members of the Church and Common-weale. The want of performing this dutie, is the onely cauſe, why many children who had great portions left them by their parents, fall into many grieuous ſinnes, and great wants and neceſſities, and ſo procure vnto themſelues an vntimelie and ſhamefull death. All which might haue beene preuented, if they had been trained vp in ſome honeſt trade, and profitable courſe of life.

Parents muſt diſpoſe of their children in marriage.

The ſecond dutie to be performed to their children, when they bee more growne in yeeres, is, to prouide for the diſpoſing of them in mariage, and that in ſeaſonable and due time, according to the neceſſitie and naturall inclination of their children, ſooner or later. And when-euer it bee, there muſt bee fit choice made in Chriſtian manner, not for lucre, or reſpect of outward things, ſo much as for godlineſſe and religion, that their daughter or ſonne may bee ioyned with a ſonne or daughter of God: and then they may looke for a bleſſing vpon the match, when it is in the Lord. Contrarily, the neglect of this dutie, is oftentimes a cauſe of much miſchiefe; that when parents bee careleſſe to prouide for their children, either they defile their bodies which vncleannes, or elſe intangle themſelues with ſome one or other, that is not ſo fit, and ſo grow to raſh precontracts, which cannot afterward ſo well bee broken. And many other inconueniences proceed from hence, which might all haue been preuented by the wiſe prouidence of the parents, if they had before conſidered what the neede of their children did require.

Marriage with vngodly perſons.

Others there bee alſo, that when they doe match their children, are ſo much carried away with the couetous deſire of outward things, as that, neglecting pietie, which ought

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to haue the greateſt ſtroak in ſuch matters, they beſtow their children vpon vngodly perſons, in whome they can ſee no ſigne of religion, nor ſparke of honeſtie, but ſuch prophanenesſe, and vnchriſtian behauiour, that they euen proclaime themſelues to bee quite out of all acquaintance with God and good men: where, if they haue children, what ſeed can bee looked for, but an accurſed ſeed, that will fill the world with ſinners, and ouer-lay the earth with Apoſtataes? as it is ſaid of them in the old world, that when the ſonnes of God began to match with the daughters of men, and to make theſe ſtrange mariages, then there were Apoſtates borne; ſuch Atheiſtes as neuer cared for God nor Religion, but onelie ſought to ſerue and ſet vp themſelues. Gen.6.

The third dutie of patients to their children of riper yeeres, is to prouide for them. 2 Cor. 12. 14. They muſt behaue themſelues ſo diligentlie in their calling, and ſo wiſely in the diſpoſing of their goods and expences, as that they may be able to lay vp ſomething for their children. But in this laying vp of goods for them, obſerue alway theſe rules, both for the getting, and for the vſing, and for the diſpoſing of them. Firſt for the getting, let them not bee gotten by ill means, by fraud or crueltie, by craft and deceitfull dealing: elſe they be riches of iniquitie, and then it is moſt certaine they ſhall neuer proſper. Prou. 10. 2. For no man can poſſiblie ſet vp himſelfe, or his ſeed, by ſinning againſt God. *Ahab* did not benefit himſelfe when hee got *Naboths* vineyard vniuſtlie; nay, this was both his and their ruine. And *Achan* thought that when hee had gotten ſuch a faire wedge of gold, and ſuch good apparell, hee ſhould liue like a man, and make himſelfe and his children for euer; but, in truth this conſumed all, and brought him and them, and the whole familie to a fearefull end; for the ſeed of the wicked ſhall be rooted out. Bequeath not then ill gotten goods to your poſteritie, leſt you bequeath the curſe of God withall; and that will burne vp and conſume all. As we may ſee before our eyes daily, and experience may ſpeak in this caſe. Mark our incloſers, ſuch as begin to ioyne houſe to houſe, and land to land (indeed houſe to Parents ſhould lay vp ſomething for their children. Pſalm. 37.

houſe they doe not long. for they pul downe moſt houſes that come into their hands,) when they begin to vnpeople the countries, and ſeeke to dwell alone in the land, is it not commonly to the ruin and downefal of their familie, that it neuer lightly holds out after, to the third generation? and none do come to a more fearefull and ſudden ouerthrow, then they that ſeeke to inrich themſelues, by this crueltie, & oppreſsion of others. Therefore either let it bee well gotten, or it will doe them no good: for it carrieth with it the curſe of God, which will do more hurt, then all the wealth can doe good.

2 Secondly, for the vſing, while one hath it, vſe it well, be not a ſlaue and a drudge for thy children, but let euerie one enioy his part, and take his portion while hee liueth, and reioyce in Gods benefits with thankfulneſſe and ſobrietie. For it is a foule fault, that, becauſe men haue many children, therfore they will carke and care, and depriue themſelues of all needfull comforts of this life: whereas in truth, children are an inheritance and bleſsing, and not a burden to his familie. And God ſaith, Pſalme 37.27. that *a good man is merciful and lendeth, and his ſeed enioyeth the bleſsing.* Hee is mercifull firſt to himſelfe: for mercie beginneth at home; hee will not bee afraid to take a good meale, and enioy Gods bleſsings becauſe of his children, but is mercifull, in an honeſt cheriſhing of his owne bodie: and then hee is mercifull to others alſo abroad; hee wil lend and doe good to whom hee can: and doing ſo, then his ſeed enioyeth the bleſsing, they fare the better for it. For indeed thoſe children are alway beſt prouided for, whoſe parents beare this minde, that they had rather truſt God, then riches with their children; and make this their hope, When wee are dead, yet God is aliue. Indeed if God were dead, or ſhould not looke to our children, though wee were liuing, yet wee might bee affraide, and thinke they ſhould be vndone: but ſo long as God liueth, vſe the good meanes wee can, and hee will prouide for the children of his ſeruants. Therefore, one ſhould neither withhold himſelfe from any works of mercie, nor niggardly and pinchingly reſtraine himſelfe of any neceſſarie thing, yea any comfortable delight, for his childrens ſake.

Laſtly

Laſtly, for diſpoſing, let this bee the firſt and maine rule, That thoſe children bee beſt reſpected, which are beſt; and thoſe haue moſt goods giuen them, that haue moſt grace in their harts. So *Iacob* had the bleſſing, though *Eſau* was the firſt borne: & *Ioſeph* had the double portion, though hee was the youngeſt but one, of all the twelue: for grace maketh the younger to be the elder, & ſin makes the elder, the younger; therfore hee was indeed the right heire. For euery one of the former tenne, had ſtained themſelues with ſome groſſe ſin, which did put them out, and therefore they were iuſtly diſinherited. So *Salomon* was not *Dauids* eldeſt Sonne, but hee was the Sonne of his age: yet hee ſucceeded him in his kingdome, becauſe there was great hope that hee would bee more profitable to the Church and Common-wealth, then any of the elder: grace then muſt haue the firſt place; vertue muſt make the heire. Secondly, the other alſo muſt haue their portion proportionablie: not one all, and all the reſt neuer a whit, as is the common practiſe, that the eldeſt muſt goe away with the whole, and the younger haue almoſt nothing, as though hee only were a lawfull child, and the reſt not legitimate: and hence groweth much hurt, and much heart-burning and emulation among brethren. Now God ſaith, that parents muſt lay vp for their children, not for one child onlie. And others likewiſe offend in the diſpoſing of their lands: that if they haue no heir male, but all daughters, the heritage muſt bee put away from them, and giuen to ſome other, becauſe of the names ſake, that the name might continue. But how know you that hee ſhall continue to keepe vp your name? Or how know you that hee may not liue ſo, as that hee ſhall be a blot to your name and to your ſelfe, rather then a credit? Why then ſhould one for a fooliſh regard of name, breake both Gods law, and the law of nature too? For God hath appointed, Numb. 27, that if there bee no ſonne, the land and heritage ſhall be diuided among the Daughters. And thus much for the duties both of parents and children. 3

Daughters ſhould not be diſinherited.

Now follow the duties of ſeruants and maſters. Firſt, ſeruants ought to reuerence their gouernours; and that both

Dutie of ſeruants.

inwardlie, and outwardlie. The inward is commanded in Epheſ.6.5. *Seruants bee obedient with feare and trembling.* 1.Pe.2.18. *Be ſubiect to your maſters with all feare.* 1.Tim.6.1. *Let ſeruants count their maſters worthy of all honour.* So that, it is not enough for a ſeruant to performe all outward ſeruices required at his hand, vnleſſe hee begin with the firſt dutie, to haue his maſter in an high account, and to carry a reuerent eſtimation of him in his heart. *Paul* in that place ſpeaketh to Chriſtian ſeruants, which had infidell and vnbeleeuing maſters: yet hee would haue them count ſuch, worthy of all honour: not that their infidelitie did deſerue to be honoured, but becauſe they carried on them the authoritie of God, ſtanding in Chriſts place, as his vicegerents in the familie. Becauſe of Gods ordinance therefore, and his commandement laid vpon the ſeruants, hee muſt reuerence his maſter though an infidell. So that, euerie Chriſtian muſt make this firme concluſion with himſelfe: This is the maſter and gouernour that God hath appointed ouer mee, and that ſtands in Gods roome vnto mee: therefore in regard of his place, and the charge laid on mee by God, I will highly and reuerentlie eſteeme of him. Secondlie, this reuerence muſt appeare in the outward behauiour and carriage of the bodie; elſe, to pretend feare in the heart, and to ſhew contempt in the behauiour, is nothing but hypocriſie and falſehood. Therefore the inward account muſt appeare in our words and deeds. As firſt, in not anſwering againe: if they bee reproued for any thing done amiſſe, they muſt not haue a gainſaying, proud, and vndutifull ſpirit; but in all good ſpeeches, and ſubmiſſiue carriage, manifeſt their inward reuerence.

Tit.2.9

But contrary to this, is the vnreuerent behauiour of moſt ſeruants; eſpecially to poore men. If the maſter be poore, and meane, and of ſmall account in the world, the ſeruant takes themſelues for his companions, not as inferiours; they thinke themſelues not bound to ſhew any dutie of ſubiection vnto him, in ſtanding bare, in bowing to him, and riſing vp before him: whereas indeed, the poore mans ſeruant, is bound to bee as dutifull to him, as if hee were full of riches; for

for Gods Commandement reſpecteth not wealth, and the outward things, but onelie his owne ordinance. Indeed, if rich maſters did carrie the perſon of God vpon them; and the poore, the perſon of an Angell, or ſome meaner creature, then it were ſomething: but their commiſsion hath all one ſeale, and the authoritie in both is the ſelfe ſame; and hee that will reuerence a rich maſter, and not a poore, ſheweth himſelfe to bee led by ſome carnall reſpect, and not by Gods Commandement. Therefore if ſeruants reuerence their maſters, they muſt not giue them froward ſpeeches, but euen outwardlie ſhew their inward account: and the more baſe their maſters bee in the world, the greater reward they ſhall haue from God; and they ſhew the more grace and truth to bee in their hearts, when they performe all dutifulnes to ſuch poore gouernours. For to reuerence a rich man, that will not beare contempt, but will take him downe, and cruſh him, this the verieſt hypocrite may doe, euen for his owne peace: but here is ſinceritie, here is truth of heart and vprightneſſe; If, when the maſter is poore and meane, and of no reckoning in the world, then the ſeruant can reckon him worthie of honour, and ſerue him with reuerence, & yeeld to his authoritie, & giue him al due honour in al things, how euer others do debaſe and contemne him.

A ſecond thing outward; wherein ſeruants moſt ſhew their reuerence to their maſters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many ſeruants, that being hired to doe faithfull ſeruice, come as ſpies into the houſe, to bewray the infirmities of the family: and if they can find a fault or weakneſſe in their gouernours, then out it muſt to the diſgracing and defacing of the maſter, & to bring an euil report vpon him. This prooueth, that there is not that due account & eſtimation: for it proceedeth from a diſloyall, and vnfaithfull heart, to ſpeake ill of his gouernours. But, as reuerence muſt breed a lowly geſture, and good words to the maſter, ſo it muſt alſo bring forth good ſpeeches of the maſter, and a concealement (ſo much as may be) of his wants. And hauing theſe fruites, their reuerence is proued to be true, and vpright; not counterfeit, or diſſembled.

The ſecond duty of ſeruants is, to obey the gouernours of the family: So the holy Ghoſt ſaith, Col. 3.22. *Seruants obey your Maſters in all things*, that is, in all things that are lawful: for if the maſter command to lie, or ſweare, or breake the Sabbath, that is not to be done: but in ſuch a caſe it is better to obey God, then man. But in all indifferent and lawfull things, the ſeruant is to ſubmit himſelfe, and to obey. This obedience conſiſteth, both in doing things commanded, cheerefully, and faithfully; as alſo with patience, and meeknes, in ſuffering that rebuke, and correction, that ſhall be laid vpon him. 1. Pet. 2.18. *Peter* commands to feare the maſter. But what ſay you if hee bee froward and churliſh? yet reuerence him ſtill. But hee correcteth mee vniuſtly. Though hee doe, beare it quietly, ſubmit thy ſelfe, and by how much the leſſe thou haſt deſerued it, the more reward ſhalt thou haue from God, if with a good and quiet heart, thou canſt bee content to endure it till God releaſe thee of it. For if one deſerue ſharpe correction, and bee content to beare it, this is no thanks to him. When the theefe hath ſtollen and robbed, then for him to be content to be executed, is no great matter: for he is worthie of it, and hath deſerued it, and he ſhall haue it, whether he will or no, and euery man wil put to his hand to helpe him to it: but if one haue done all good ſeruice with a good conſcience, and diſcharged his duty faithfully, and bee not yet kindlie dealt withall, but for kindnes do receiue wrong, and ſtripes: then to ſubdue ones owne pride, to tame and maſter his fleſh, and in patience to recommend his cauſe to God, this is acceptable to God; this ſheweth a great meaſure of grace. And here, the leſſe reward the maſter giueth, God will giue more, and Chriſt will recompence his maſters vnkindnes, with kindnes from himſelfe.

But, contrary to this is the dealing of ſuch, as being bidden to doe many things, will doe what they liſt; and being rebuked, murmur; if corrected, either ſeeke to reuenge, or reſiſt. This is a ſinfull and rude thing, not to ſubmit himſelfe to Gods yoke. And thoſe parents that haue children abroad, and heare ſuch things of them, let them look to it betime: for certainely thoſe that bee ſtubborne abroad, if they get a little more

more ſtrength, will rebell at home. And that parent, that will allow his child to take the ſtaffe by the end when his maſter or dame comes to giue correction, may looke to find reſiſtance, when euer themſelues ſhall haue occaſion to chaſtiſe him. But this is their excuſe commonly; I deſerue it not. But if nurture ſhould not be giuen, till moſt ſeruants confeſſe they deſerue it, it ſhould neuer bee giuen at all. For, as euery one is more curſed and wicked, and altogether rooted in ſin, ſo hee is more proud, and froward, and will leſſe yeeld himſelfe to bee faultie. But deſerue it or not, euery one hath deſerued more at Gods hands by ſome other ſinne: and this alſo hee hath deſerued, that hee ſhould be placed vnder ſo ſharp a maſter. And albeit we bee vniuſtly dealt with, yet God hath deſerued that wee ſhould ſuffer a little for his ſake, that ſent his Son to ſuffer ſo much for ours.

The third dutie of ſeruants, is faithfulneſſe, as is commanded. Tit. 2. 10. that they ſhew all good faithfulnes. How is that? not pickers, or ſtealers, for that is vnfaithfulneſſe. The ſeruant then muſt bee carefull for his maſters good, and as thriftie and diligent in doing the works of his maſters family, as if it were the worke of his owne family, and for himſelfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treacherie, when the maſter giues him wages, and meate, and drinke, and things due and fit, to become a theeſe, and rob him. This is againſt the lawe of nature, and of nations, to deceiue him that truſteth vs, and putteth confidence in vs.

Therefore this ſerueth to reproue ſuch as vſe to theeue and filch, and conuert their maſters goods vnto themſelues: if euer they looke for ſound peace of conſcience, they muſt make reſtitution of all ſuch things. This is one thing then to reſtraine them; Let them remember, that how much ſocuer they ſteale, ſo much they muſt reſtore, and the fift part thereto: or if they keepe it, vnleſſe they repent, they keepe Gods curſe with it, and a woe vnto their owne conſcience. Therefore they ſinne highly, that care not what loſſe they bring to their maſter, if it bee ſecret. Numb. 5. 7 Zach. 5. 4

Alſo another kind of vnfaithfulneſſe is in riotous ſeruants, that

2 Theſſ.3.14 that can rid off no work, but to eate, and drinke one another vnder the table, they bee men of proofe for ſuch matters: but if it bee to doe any thing of good ſeruice to the familie, that the maſter ſhould bee the better for, here they can doe nothing. Theſe be vnfaithfull, for they doe not eate their owne bread, they liue theeuiſhly, for they liue out of a calling, and therefore haue no warrant from God to vſe any of his creatures.

Seruants muſt ſerue God in their calling.

A fourth dutie in ſeruants, is, to ſerue God in their calling. For admit that one doe all the former; that hee reuerence his maſter in his heart, and neuer giue him an ill word, or ſhew a froward geſture, neuer diſobey him, nor bee vnfaithfull, not idle; but ſo carefull, that hee would not robbe his maſter of the leaſt matter, in greateſt neceſſitie: yet all this will afford no comfort, vnleſſe one haue done it for conſcience, and haue ſerued God in it. This is the maine dutie, and pillar of the reſt; that one doe it, not principallie becauſe his maſter commands, but becauſe God commands: not becauſe his maſters eie is vpon him, but becauſe Gods pure eies behold him, either to puniſh him, if hee doe not his dutie; or to reward him, if hee doe it faithfully. This is the chiefe point, at which ſeruants muſt aime; as is commanded. Epheſ.6.5. *In ſingleneſſe of your hearts, as vnto Chriſt*; and there is great reaſon why they muſt chiefly ſeeke to pleaſe God, and not man: For if they ſerue God in their labours, they will bee as diligent in their maſters abſence, as preſence: otherwiſe their obedience can neuer be conſtant, but will be by fits and ſtarts, and hang onely on the maſters eie.

Secondly, if wee ſerue not God, then wee are quicklie diſcouraged at vnkindneſſe, and breake out into theſe, or ſuch other paſſionate ſpeeches: here is no reward of my paines; no reſpect had of my labour. Indeed if wee ſerue our maſter onely, wee may truly ſay ſo, oft times: but if wee ſerue God, and doe it in obedience to God, wee cannot at any time ſay, here is no conſideration had of my diligence; it were impious to ſay ſo, and to make God a lyar, and vnfaithfull. But there is ſufficient conſideration and reward when one ſerues God: for then, if his maſter doe not recompence him, God

(whom

(whom he serueth) will. As the example of *Iacob* sheweth; he serued a couetous master, one that made no conscience of his promise (as is the manner of a couetous man, nor to care what promise hee breaketh to a poore man:) yet *Iacob* made conscience of his dutie, and endured his couetousnesse, for twentie yeeres space, and serued him with all his might, so Gen. 31. 40 that he was pinched by heate in the day, by cold in the night, and his sleepe departed from his eies, and if euer any thing were spoiled by wild beasts, hee made it good. *Laban* all this while did, nothing but seeke to spoile him, and to prey vpon him. Then God commeth, & telleth him, that though *Laban* was thus churlish, yet he should haue wages enough; and because hee serued God, God would pay him, though man failed: and so he did, and that throughlie and fully; For by Gods owne hand and prouidence, most of *Labans* best cattel were turned to *Iacob*, and so he grew farre more welthie, and had a larger recompence then euer hee looked for. So that, if in this case one serue two masters, he shall commonlie haue double wages: For God will encline the heart of his master to fauour him when he is faithfull, and himselfe also will fully reward him with abundant blessings in his soule and bodie, name, and posteritie after him. For no man euer serued God in a calling, but hee may as well pray for Gods blessing, and as surelie looke for it, bee the worke neuer so meane and base that hee goeth about, as the Minister may, when hee preacheth, prayeth, administereth the Sacraments, or doth any worke of his calling.

Seruants must pray for their gouernours.

The last dutie of seruants, is, to pray for their gouernours, and for direction and good successe in their businesse. As, when *Abraham* trusted his seruant with a great matter, namely to fetch a wife for his sonne, hee seekes by prayer to God, to direct him, and to giue him a good proceeding and euent; and where God had blessed him, hee giueth thanks to Genes. 24. God accordingly. As hee would not trust his owne strength, but calleth to God for assistance: so hauing obtained assistance, hee giueth God the praise and thanks, as though the benefit had bin wholly for himselfe.

This confuteth those that neuer pray God either to blesse their

their gouernours, or to send good succesſe to their owne labours. And hence it iuſtly comes to paſſe, that they want many good things from their maſters, which they might haue, becauſe they performe not all the duties of a good ſeruant, in that they call not vpon God for their maſter. And thoſe are alſo to bee reproued, that will bee deſirous to bee employed in their maſters affaires, and to haue buſineſſes committed to them; but they are ſo preſumptuous in a carnall confidence of their owne abilitie, that they runne boyſterouſly and rudely vpon matters, not intreating the helpe of the great God, in things of great moment; and then it is iuſt that God ſhould croſſe them, becauſe they take a courſe that hee neuer ſanctified: and if they will not aske a bleſſing, is not it righteous that hee ſhould turne their wit into ſollie? and (though they goe about it prudentlie) croſſe, and ouerturne all their policy, becauſe they truſt more in policie, then in his bleſſing? The ſeruant therefore muſt craue Gods aſſiſtance, that hee may vſe good meanes, after a good manner, and with good ſucceſſe.

And another vſe here is to bee made of thoſe, which haue been ſeruants, but now are not. This is their dutie to goe backe, and ſee wherein they haue failed in any of theſe things; and for that ſake mercie at Gods hands, and craue pardon; elſe they ſhall bee liable to theſe two euils: Firſt, that God may iuſtly plague them now for their former ſinnes: and ſecondly, that as they faile in dutie to their maſters, ſo their ſeruants ſhall faile in dutie to them: whereas if one haue repented, hee may looke, and haue hope, that God in mercie will ſo order his ſeruants harts, as that they ſhall not recompence his owne euill vnto him, becauſe the blood of Chriſt hath waſhed it away. But ſuch as will pilfer and deale wickedly with their maſters, and not repent for it, nor make recompence, it is moſt iuſt from God that they themſelues ſhould bee ſpoiled and robbed. Thus much for the duties of ſeruants: the duties of the maſter follow. For as God bindeth the inferiour to his dutie, ſo heerequireth that the ſuperiour bee carefull in his place and calling.

Now the maſters duty conſiſts in two main points: namely,

ly, in chuſing ſeruants with wiſedome and diſcretion, and in vſing them with a good conſcience. Now, for the chuſing: the chiefe point is, that they get ſuch vnder their roofe, as be the ſeruants of God: ſuch as haue grace and vertue in their hearts, and carrie a good conſcience with them. This is confirmed by the example of *Dauid*, Pſalm. 101. where (by his owne practiſe) hee ſets downe a rule, how euery one ſhould order his familie. Hee ſheweth, that for wicked perſons, teltales, proud perſons, and ſwaggerers, ſuch as haue great looks and no grace, hee would haue none of them for his ſeruants; but thoſe that were religious and vpright, euen ſuch ſhould ſerue him. And there is good reaſon why men ſhould bee carefull to take none into their family, but Chriſtians: for if they bee not faithfull to God, then certainelie they will neuer bee faithfull to their maſter. For, all obedience and faithfulneſſe floweth from the firſt table; and begins there: but if a man neglect his dutie, where hee hath more bonds to tie him to it, he will be much more ſlacke, where hee hath fewer.

Dutie of maſters. What ſeruants they ſhould chuſe.

Secondly, a wicked perſon is very contagious, and will infect the familie with his leudneſſe and euill behauiour. And indeed, many can tell by experience, that the ill example and perſwaſions of one vngodlie ſeruant, will doe more harme to the houſhold, then all, that many good ſeruants can do, and ſay, will profit them. So that to entertaine a wicked ſeruant, is euen to bring a leprous perſon among the whole, and a contagious man among the ſound.

Thirdly, a wicked perſon doth bring Gods curſe vpon his maſters ſtate and family. Euen as a good ſeruant hath Gods bleſſing going with him (as wee ſee in *Ioſeph*, Geneſ. chapter 39. verſe 5.) So, when an vngodly perſon hath the managing and ordering of matters, the curſe of God purſueth and followeth him. But ſhall I bee plagued and puniſhed for my ſeruants ſinnes? Yea, and iuſtly too: for hee that will receiue and retaine ſuch into his ſeruice, as hee knoweth are open enemies to God, muſt needes open his doores to the curſe of God: So that, if one would not haue the curſe of God to reſt vpon his houſe, nor vnfaithfulneſſe in his ſeruants,

nor

nor his house poisoned with that leprosie, which onelie the blood of Christ can heale: let him take good aduice in choosing his seruants, whom hee plants in his familie. And thus wisely men can deal for other matters: for, he that purposeth to haue good fruit, will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his orchard; but if he hope for any benefit by his orchard, he wil make prouision of the best grafts and sciences he can obtaine. So, those that bee sheepe-masters, and hope for commodity that way, will inquire, and marke out of what ground the sheepe (they purpose to by) come, where they were bred; and if they were bred in a rotten ground, especially if they haue a rotten bleat, hee will not thinke them fit for his fold, nor breed. Will one deale thus for his Orchyard, and for his Sheepe? and should hee not likewise consider, in the planting of his familie, when he takes a seruant into his fold, out of what pasture comes hee? hath hee bin brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath and such like? and, hath he a rotten bleate? will hee sweare? will he lie? will hee speake filthilie? doth hee looke like a ruffian? and will you yet venture on him? then you are a foolish master: and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they bee not verie good; or if they bee, will vexe and molest them.

Vse. Therefore here many masters are to bee reprooued that scorne to bee admonished of the minister concerning this choice, that vse more care by farre, in planting their orchyards, and choosing sheepe to breed, then they doin planting their family, and chusing out such seruants as may bring glorie to God, and profit to the Church, and bee for their owne commoditie also. And yet this folly reigneth in them farther; that of all men, they are most readie to complaine of ill seruants; and that neuer any was so troubled as they with vntrustie seruants; that they must still be changing. As if one should say, neuer any man had so bad an Orchyard. Why? what is the matter? I see others haue Peares and Apples, and other good fruite, and I come to mine, and find nothing but

Hippes

Hippes, and Hawes, and Sloes: I pray you what did you plant there then? Did you not set Thornes and Brambles? And can you looke for better commoditie of such stockes and siences? Therefore euen thanke your selfe, and your owne follie, that could make no better a choice at the first. So these masters, will they take seruants at all aduentures, and then crie out, they bee not faithfull? Let them blame themselues, that would not at the first see they were religious, or at least of ciuill conuersation, before they entertained them. It is then a great & common fault among most masters, that they haue no regard of grace and religion: but if it be such a one as will take little wages, and please him in euery thing, and serue his lust, they take him, what euer he be, Papist, Athiest, theefe, drunkard, or gamester, without any exception: that is the least part of their thought. But no man can promise himselfe Gods blessing on his seruants, vnlesse he will labour to haue such about him as will serue God.

The second point of the masters dutie, is, in vsing his seruants well, and giuing
- Direction in matters of
  - Religion,
  - Calling.
- Recompence, & that when they dwell
  - Together,
  - Apart.

For direction in matters of religion and Gods seruice, the master must looke that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in prating of, scoffing, or such like. This is no direction in the master, when hee lets his seruants come into the Church to proclaime their owne shame, and his disgrace. Therefore first hee must deale with them plainely: You must serue God, if you serue mee; and bee religious in Gods house, if you will haue any countenance in my house. Masters must direct their seruants in matters of religion.

Secondly, for the workes, and businesse of their calling, the masters direction is necessarie: and hee must appoint the workes, and set euery one his place and dutie which hee must doe. Masters must appoint their seruants work.

doe, elſe the houſe may be full of ſeruants, and yet full of confuſion, and nothing be well done, or in any good order. And this is commended in the vertuous woman. Prou. 31. 15. that ſhee giues her ſeruants their portions of meate, and of worke. The maſter therefore (that the houſe may bee well ordered) muſt let euery one know his place and calling, and his taske; that the weaker may haue the weaker worke, and the ſtronger the ſtronger. For the maſter muſt conſider his worke, and buſineſſe, that is to bee done, and what his Seruants can doe; ſo that none of them may be oppreſſed, nor any of them idle. For if either of theſe things come to paſſe, that his ſeruants bee either ouer burdened, or elſe may loyter, it is for want of good direction in the gouernour. The houſe might be enriched, euery thing might bee done in good order and would fall out in their iuſt and due compaſſe, when euery one were diligent in his place, and ſet to doe that to which hee was moſt fit. For want of this, it commeth to paſſe, that manie fooliſh maſters, when they ſee things fall out amiſſe, are readie to chafe and fret, and then they crie out, what diſorder? and ſo they may well enough indeed: for there is diſorder and confuſion. But where begins it? Is it not from the diſordered gouernment, and gouernour? Becauſe hee performeth not his dutie well, the others can do no good. Like as if a fooliſh Pilot ſhould neither look to the ſtern himſelfe, nor giue direction to others, what they ſhould doe, what could he els expect but that the Ship might be daſht againſt euery rocke, and ſinke into the bottome of the ſea, and all through his folly in want of guiding. But if the maſter bee diligent in his place, to direct his ſeruants, and to appoint them what is to bee done, then if they faile in their duties, hee may and muſt let them heare of it. And if admonition or rebuke will not ſerue the turne, then chaſtiſement muſt follow: for a rodde is for the fooles backe. Prou. 19. 29. But alway in correction theſe rules muſt bee obſerued. Firſt, that it bee not in paſſion to eaſe ones ſelfe by the ſeruants paine, but with compaſſion to help him out of his ſinnes. Secondly that it bee ioyned with prayer, or elſe it is no inſtruction, but reuenge. Thirdly, of ordinarie and leſſer infirmities, not to take

Stripes muſt be giuen where admonition will not ſerue.

take notice, but to let them ſlip: as in Eccleſ. 7. 23. hee ſaith, *Giue not thine hart to all the words that men ſpeake, leaſt thou heare thy ſeruant curſing thee:* for oft times thy heart knoweth, that thou haſt curſed others. *Salomon* would not haue one giue too quick an eare to marke the ill ſpeeches of his ſeruants; and he addes a good reaſon: becauſe no man is ſo good but his heart can tell him, that hee himſelfe hath ſpoken as bad words againſt his gouernours. So that ſith hee himſelfe hath been iniurious to his ſuperiours, it ſhould make him ſomething to paſſe by the iniuries of his inferiours. Thus much for the direction.

Recompence to ſeruants.

The next part of the maſters dutie, to the ſeruant that dwelleth with him, is recompence. As hee muſt be diligent in ſetting him to work, and looking that hee diſcharge the taske laid vpon him, according to his ſtrength: ſo there muſt bee a recompence made: First in wages, and that proportionable to his worke, and performed in due time. The maſter muſt not put off his ſeruant from day to day, to make him groane and ſigh to God, or elſe for need to theeue and ſteale from him.

It is a verie diſhoneſt thing in the maſter, not to pay his ſeruants due wages, and that in due ſeaſon, keeping day, and in good tearmes, willingly and cheerefully. It is a moſt indigne and baſe thing, that the ſeruant ſhould ſee ſuch greedie couetouſneſſe in him, as to pay him with grudging: and ſo vnwillingly, that hee muſt bee conſtrained to beg for it, as if it were an almes. And thus hee diminiſheth his authoritie, and leſſeneth his reuerence exceedingly, when they can perceiue that hee wholly ſerueth himſelfe, and is willing enough to haue as much worke done as may bee, but is very loth to part with any wages.

Seruants muſt be prouided for of meate in due ſeaſon.

A ſecond matter of recompence, is in the diet of his ſeruants: while they bee well and in good health, hee muſt ſee, that they haue wholeſome and ſufficient food, and that in due ſeaſon and conuenient time. For it is more then barbarous crueltie, for one to ride his horſe hard all the day, and at night to tie him vp to the bare racke without meate to repaire and ſuſtaine his ſtrength; hee were worſe then a beaſt that would

deale ſo with a beaſt: but much more to deale thus with a man, that beares the image of God, and is redeemed by the blood of Chriſt, as well as his maſter; to weare him out, ſpend his bodie, and not allow him that nouriſhment that may renue his ſtrength, is more then barbarous and ſauage crueltie.

Therefore, while the ſeruant is in health, the maſter muſt ſee, that hee haue all things neceſſarie for health and ſuſtenance: ſuch for qualitie as is wholeſome: and ſo much for quantitie as is ſufficient; that hee bee no way pinched or weakened. Then if the ſeruant bee ſicke, hee muſt prouide, to his power, all good meanes for his health and recouerie, and for good looking to him, in time of his weakeneſſe. And this is noted as a matter of commendation in the Centurion, that when his ſeruant was ſicke, hee went to Chriſt, and tooke the beſt way, he could deuiſe for his helpe and eaſe. For the maſter, in the ſickeneſſe of his ſeruant, is to looke to the hand of God that ſmiteth him, and thereby to bee humbled: for it is a chaſtiſement laid vpon him, that God by his owne hand immediatly, ſhould turne thoſe into a burthen, and trouble to him, that hee did hire for his helpe and profit, and ſo hoped they ſhould haue been. Therefore hee muſt ſubmit himſelfe to God, as well in obedience to him, as in a pitifull hart to his diſtreſſed ſeruant; be diligent both to pray for him, & to vſe all lawfull and good meanes for his eaſe and ſuccour. Thus men will deale with very beaſts: if a horſe, or oxe (that when he was well, was very ſeruiceable, and by painefull trauell brought in much profit vnto the maſter) bee diſeaſed by ſome ſore, or ſickneſſe, hee will let him haue reſt, looke carefully vnto him that hee want nothing, and take the conſell of ſome one that is skilfull in ſuch matters, for ſome drench, or medicine that may helpe his cattell, and reſtore them to health. Thus men will deale with a beaſt: but what maſter almoſt can bee found, that doth not plainely prooue that he loues a beaſt more for his commodities ſake, then a man for Gods ſake? For hee that will bee content to bee at coſt and charges, and trouble alſo with his diſeaſed and ſicke horſe, his ſick ſeruant may lie and die, and hee will neuer come

Seruants muſt be cared for in time of ſickneſs. Matth. 8 6

com at him, nor ſeek any remedie for him, but rather increaſe his paines, by murmuring & grudging that he eates & drinks, and doth nothing but ſpend, and burden the family. And when Gods hand hath reſtrained him from working, and not his owne negligence; and oft times when hee gets his weakneſſe by faithfull and painefull ſeruice done to him; then ſome are ſo cruelly and miſerably couetous, as that they will abate ſo much of their wages, as the time of their ſickneſſe comes to. And when he ſuffereth paine and griefe enough by his ſickneſs; then, hee that ſhould looke to the healing of him, doth not onely neglect that, but alſo gleanes from him, and robs him of his wages, which is a double ſinne and iniurie. So much for the dutie of maſters to their ſeruants that dwell with them.

They are miſerable maſters that ſtop their ſeruants wages for the time of their ſickneſſe.

Now when they part, the maſters dutie is, to looke that hee ſend not his ſeruant away emptie, but doe ſomething for him according to the bleſſing of God vpon him by his ſeruants labour, and according to his owne abilitie. And looke how much longer time the ſeruant hath been with him, and how much more faithfull ſeruice hee hath done to him, by ſo much more muſt he bee franke and bountifull, in reſpecting and relieuing him. Deut. 15. 13

Contrarie to this is the dealing of thoſe ſhifters, that muſt haue new ſeruants euery yeere: for that they either be ſo bad themſelues, as none will ſtay with them longer then needs they muſt; or elſe they entertaine ſuch vngodly perſons into their familie, as it is not fit that they ſhould tarrie long in any place. And thoſe that take in ſuch manner of ſeruants, as deſerue no recompence, becauſe they imploy their labour about ſuch things, as the familie hath no benefit by them, but are fit onely to ſerue their maſters luſt, in vanitie and fooliſhnes; for ſuch it is luſt that though they dwell many yeers in a place, they ſhould haue no reward giuen them, becauſe their labour hath brought no good to the familie; no body hath been a gainer or bettered by it. But here was a great fault on both parts: for both the maſter was vnwiſe to giue harbour vnto ſuch vnprofitable companions, and the ſeruant was vnwiſe to ſpend his time and paines about ſuch baſe

things, as could bring benefit to no bodie: and heere it is iuſt that both ſhould bee loſers. But when one hath had a ſeruant that hath bin with him a long time, and done him faithfull ſeruice, ſo imploying his labor, & ſpending both his daies and ſtrength, as that ſome profit and commodity redounds to the houſe; and the maſters eſtate hath been bettered by his carefull diligence: now by this profitable and long ſocietie they had together, the ſeruant ſhould grow to bee to him as a child; and hee vpon ſo long experience of his faithfull and louing carriage, ſhould put on the affection of a father to him. For indeed nature ſheweth that it is a ſhame for a man to put away his old ſeruant, that hath worne out his body in his ſeruice, without beſtowing his liberalitie vpon him in ſome meaſure, according to his owne abilitie, and his ſeruants labours. But it is the cuſtome of moſt men now a daies, (ſo wretchedly couetous are they growne) that they toile their ſeruants while they can labour, and conſume their ſtrength and ſpend them out; and then when age comes, and the bones are full of ache and paine, and the bodie feeble and faint, they turne them out of the doores, poore and helpeleſſe, into the wide world, to ſhift for themſelues as they can, and they muſt either beg, or ſteale, or ſtarue, for any reliefe they ſhall receiue from their maſters, in whoſe ſeruice they haue ſpent all their time and ſtrength. And thus it comes to paſſe, that many become theeues, and vagarant beggers, through their maſters niggardlyneſſe, that would not do his duty in beſtowing ſome proportionable and competent reliefe vpon them.

So much for their duties that bee further off from equality in the familie, as parents and children, maſters and ſeruants: now thoſe that are more equall, are husband and wife: whoſe duties are either common to both, or more particular to either of them. The common duties are theſe.

Ephes. 5. 29 Firſt, they muſt loue one another with a pure heart, feruentlie. This duty both husband and wife muſt performe mutuallie one to another: which that they may the better ſtriue for, Titus 2. 4 let vs conſider of ſome excellent commodities, that will proceed from this loue, and which indeed will ſhew it in their

practiſe

practiſe, whether there bee this loue or no. Firſt, this benefit will certainelie enſue; where there is loue betwixt man and wife, they will bee chaſte, and true-harted: ſo farre as they loue one the other trulie, they are guarded from all ſtrange luſts, euen in heart, that they will not allow any vnchaſte deſire, much leſſe any vnchaſte looke or action. For ſo in Prouerbs 5.19 20. *Delight in thy wife, and reioyce in her loue; for why ſhouldeſt thou goe after ſtrange women?* As if hee had ſaid: Sure enough, if thou doe not loue thy wife, thou wilt looke after harlots, or at leaſt art in danger to doe it: but if thou loue thy wife trulie, thou art ſtrengthened againſt a ſtranger. Loue preſerueth chaſtitie.

And ſo may it bee ſaid of the wife, concerning her huſband. For it is not the hauing of a husband, that maketh a wife chaſte, and keepeth her from filthineſſe; but the louing of her husband is that will keepe her. And ſo it is not the hauing of a wife that maketh a man honeſt, and preſerueth him from adultery, but it is the louing of his wife that will doe it. For many married men and women liue filthily and impunrely; but if they did loue one another, they were ſafe from that fault. This then is one benefit; It is a moſt ſure defence of ones chaſtitie, to loue each other.

Another benefit that conſtant loue will bring, is, that they ſhall bee very patient: abundance of loue brings abundance of patience; for loue hopes all things, and ſuffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, and there they bee quickly prouoked: vpon euerie light and ſmall defect or fault, they grow to braules and chafing; and then who euer was troubled with ſuch a husband, or ſuch a wife: Nay, they might rather ſay, who euer had ſuch an vnlouing and vnkind heart as I? For if there were that loue that ſhould bee, and in that meaſure that it ought, they would beare with patience and with meekeneſſe ſuch infirmities, and would not bee ſo quickly prouoked to bitterneſſe. As the mother, that in good earneſt, and without diſſembling, loues her little child, though it crie all night, and breake her ſleepe, and diſquiet her very much; yet ſhee will not throw it out of Loue breeds patience.

doores, nor lay it at the further end of the houſe, but ſhee vſeth it kindly, and will doe what ſhee can to ſtill it: when it cries, ſhee will ſing; and in the morning they will bee as good friends as euer before, and ſhee feedes it and tends it neuer a whit the leſſe for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it; Did it not diſquiet her all night, and can ſhee bee ſo merry with it now? yea, ſhee can; for ſhe loueth it, and hath forgotten all the nights griefes in the morning. And ſo indeed, could the husband and wife loue one another with ſuch a pure and Chriſtian loue, they would beare much, and indure much, and not ſuffer their affections to be diminiſhed. For loue is alway a breaſtplate againſt impatience and diſtemper.

Loue edifies.

A third profit that ſprings from loue, is, that it edifies, and ſeekes not his owne things: therefore if they loue one another, they will in all things ſeeke the good of one another. And then, if the husband ſee a fault in his wife, hee will admoniſh her of it meekely and gently, and labour to bring her to amendment: and if ſhee ſee any fault on his part, ſhe will with all reuerence and humilitie tell him of it. But on the contrarie, where there is not loue, they will regard their owne eaſe, more then the ſaluation of another. Then if the husband ſee his wife in any fault, hee thinkes, indeed it is a ſinne, but if I ſhould tell her of it, ſhee will ſtraight bee in a paſſion, and chafe. And ſo the wife; I confeſſe this ſinne is dangerous to my husbands ſoule, but if I ſhould ſpeake of it, hee is ſo froward that hee would bee bitter and furious againſt mee preſently. But now here is a great want of loue in either partie. For, what though your wife will be in a paſsion; Hee that loues his wife, had rather ſhe ſhould be in a paſsion againſt him for a little time, then God bee angrie with her for euer. And the wife that loues her husband, would more willingly ſuffer her husbands diſpleaſure for a while, for well doing, then that he ſhould ſuffer Gods wrath eternally for ill doing. But for want of this Chriſtian & ſincere loue, they ſuffer grieuous ſinnes to grow and breake out one in another, which by wiſe and godly admonition might haue beene ſtaied and cured.

A fourth fruit of loue is, that it armeth vs againſt iealouſie and vniuſt ſuſpitions. For all ill ielouſie, and cauſeleſſe ſuſpition, ariſeth of one of theſe two groundes: firſt, that one is, or hath been wicked himſelfe; and hauing been faultie and naught, hee is readie to iudge others by himſelfe, and to meaſure all with his owne meaſure: or elſe from a doting affection, that hee makes his wife a god, and would haue her to doe the like to him, and this is not true loue. So when the wife dotes fouliſhlie vpon her husband, and makes an Idoll of him, then is ſhee quickly readie to be iealous, whereas true and ſound loue would worke the contrarie effect in her. So, for matters of goods, he that truſts in them, will truſt no body with them, neither wife, neither ſeruants, nor children, nor any, but is alwaies ſuſpitious: not becauſe they would not deale faithfully, but becauſe hee makes that his god, and therefore is immoderately affraid to loſe it. But where there is a pure and feruent loue, that will cut off all needleſſe miſdeemings, and cauſe vs to beleeue and hope all good of others. This is the firſt dutie that is common to husband and wife. Loue armeth vs againſt iealouſie.

The ſecond followeth, and that is faithfulneſſe; that both bend their wits, and all their indeuours to the helpe each of other, and to the common good of the familie. The husband muſt not follow his priuate pleaſure and delight: nor the Wife her owne eaſe and pride: but though by nature they could bee content to ſeeke themſelues; yet they muſt ſtriue both to build vp the houſe by diligence in their calling, and wiſe and frugall diſpoſing of the bleſsings of God, beſtowed vpon them; and alſo to bee helpfull to the whole family, becauſe they ſtand in the place of Chriſt to thoſe that are committed vnto them; both for their ſoules and bodies. Firſt then the husband and wife muſt be faithfull in their bodies one to another; elſe they breake the couenant of God. For mariage is not a couenant of man, but a couenant of God: wherein the parties binde themſelues to him, and they bee in recogniſance in heauen, to keepe themſelues pure and chaſte one to another. Then for other matters, there muſt bee one purſe, and one heart and hand, for the good of Faithfulneſſe betwixt maried people.

the familie, and each of other. But now if the wife be wasteful and idle, then shee (like a foolish woman) pulles downe her house. And if the husband bee an vnthrift, and consume and spend that idly, and vainely (to serue his lusts, or pride, or any other sinne) that might helpe his wife and familie to liue plentifully and chearfully, this lauishing is a great vnfaithfulnesse; and heereby hee brings many inconueniences vpon himselfe, and vpon all that depend vpon him. So much for generall duties belonging both to husband and wife. The particular follow.

The duty of the wife. First she must feare her husband.

And first, the wife must feare her husband; as is commanded, Ephes. 5. 33. *Let the wife see that shee feare her husband.* And 1. Pet. 3, 2. the Apostle requires *a conuersation with feare.* So if euer the wife will bee comfortable, and profitable to her husband, and doo any good in the familie, shee must haue a care of her heart, and looke that shee carrie an inward feare to her husband. For, the huband is the wiues head, euen as Christ is the head of the Church: and euen as the Church must feare Christ Iesus, so must the wiues also feare their husbands. And this inward feare, must bee shewed by an outward meekenesse, and lowlines in the speeches, and carriage to the husband. As in the place aboue-named out of *Peter*, hee saith they must bee attired with a meek and quiet spirit. Shee must not bee passionate and froward to him or any of the family, specially in his sight; but shee should haue such a regard of his presence, as that she should gouerne her tongue and countenance so, that it may not bee offensiue or troublesome vnto him. And for her speech, neither when they bee kinde and louing together, must shee grow into grosse tearmes; nor if any iarre or offence come, rush into tart and sower words, to ease her selfe vpon her husband, whom she should feare. Thus must she imitate *Sara* and good women, as *Peter* saith: and in so doing, shee shall proue her selfe to bee a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely, and vnmannerly in her husbands sight, to grieue him, and offend him, she failes in the first and maine dutie of a good wife, and so farre shall surely come short of all the rest.

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The ſecond duty of the wife, is conſtant obedience, and ſubiection. Now in what things, and after what manner this obedience is to bee performed, the holy Ghoſt doth declare. For, in generall, there is no woman almoſt ſo rude, but ſhe will yeeld that ſhee muſt obey her husband: but in the particular, and in the manner of it, there is the failing. Therefore the Apoſtle hath (to put all out of doubt) ſet downe both the matter, and the manner. Epheſ. 5. 24. *As the Church is in ſubiection to Chriſt, ſo let the wife bee to the husband in all things.* For the things wherein ſhee muſt obey, hee ſaith in all things; meaning in all lawfull things. For the commandement of the husband, is as it were the ſtampe of God ſet vpon the things commanded: and if ſhee rebell againſt his commandement, ſhee rebels againſt God. The wife then muſt perſwade her ſelfe, that her husbands charge, is Gods charge; and when hee ſpeakes, God ſpeakes by him; and that which was a thing indifferent, before the husband required it, is now become a boundendutie vnto her after the husband hath once inioined it: and therefore ſhee muſt reſolue to obey him in all things. Wiues muſt be ſubiect to their husbands, in all things.

Then for the manner, hee ſaith, As the Church obeyeth Chriſt. Now, wee know that the Church obeyeth Chriſt willinglie, and cheerefullie with a free hart: and though the things that Chriſt commands, bee oft-times contrarie to our nature, and no whit at all delightfull to the fleſh, yet the true Church will more ſet by his word, then her owne pleaſure, and haue a greater regard to pleaſe him, then to ſerue the deſire of the fleſh. Therefore the wife muſt obey her husband in all things cheerefully and willingly, without gainſaying. Theſe bee the duties of a worthie woman, of a daughter of *Abraham*, and a Chriſtian wife: which ſo farre as ſhe is carefull to perform, ſo farre ſhe may looke, that her husband ſhould doe the dutie of a good husband vnto her: or if he do not, yet God will reward her liberally. For ſuch a woman is much ſet by of God, and that no[t] with an inward loue onely that no body can ſee; but with ſuch a [ma]king loue, as ſhall ſhew it ſelfe by good effect in plentifull bleſſings, on her ſoule and bodie, if ſhee can frame for conſcience ſake to God, to yeeld What maner of obedience is required of the wife. 1 Pet. 3

yeeld a willing and free obedience to her husband in all lawfull things; and that with a meeke and lowly carriage of her selfe, proceeding from an holie feare and reuerence of him, being to her in Gods stead. Now follow the speciall duties of an husband, (for hee hath not all these priuiledges for nothing) and those consist in two maine points.

Dutie of husbands.

In { Gouerning her wisely, by { Cohabitation, to dwell with her: / Edification, by good { Instruction, / Example. } } / Performing al due beneuolence; { Maintenance, / Imployment. }

Cohabitation.

First for cohabitation. The first dutie of the husband, is to dwell with his wife; that sith there is a neere and deare societie betweene them, and of all other the neerest, (for shee is to him as the Church is to Christ, flesh of his flesh, and bone of his bone) therefore he must bee willing constantly and kindly to conuerse with hir, to walke with her, talke with her, and let her haue all comfortable familiaritie with him:

Deut. 24.5

that she may see he delights in her companie, and may well know that of all others she is his most loued & welcome companion. And so in the law it was commanded; that the first yeer wherein any one is maried, hee must dwell at home, and reioyce with his wife for that whole yeere: what euer affaires of the common wealth, or warres were abroad, yet hee was by Gods law freed, so that none might command his seruice from home, but hee must dwell with his wife, that she might haue experience of his loue, & haue comfort by him, that by long continuance and societie their harts might bee so neerelie ioyned, as nothing might rend them in sunder afterwards.

This reproueth those foolish men (indeed not worthy to carrie the name of husbands) that can take more delight in any vaine, riotous, and vnthriftie companie, and take more pleasure in any leaud exercises, then in the societie of the louing and kind wife; that are neuer so merrie, as when the wife is absent, and neuer dumpish and churlish but with her. Such also as dwell with haukes and hounds, and drunkards,

karde, and gamesters, not with their wiues: These shall carrie the brand and name of fooles, so long as they haue no more care to preuent so much ill, and to doe so much good, as (if they had any godlie wisdome, or loue to their wiues) they might. For what doe they, but throw themselues into danger? and laye their wiues open to Satans temptatations? yea, and giue iust occasion to them, to think, that they loue them not. But they will say, wee must haue our delights and follow our sports. And why you, more then the wife? Might not the wife say, I must haue my delight also? and part of the recreation, aswell as part of the trouble is mine: yet this would not bee counted a good excuse for a woman to be ranging abroade all day long, and part of the night, vpon no iust occasion: but they looke that she should accept their companie, and bee willing to bee with them: and why should not they then bee as willing to dwell with their wiues according to Gods commandement? so that the husband must dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cause: and then, also, so as that she may perceiue, hee doth rend himselfe in twaine, and carrieth but a part of himselfe when he goeth abroad: for still he leaues his heart at home with his wife.

Husbands must edifie their wiues.

Secondly, hee must dwell with her, as a man of knowledge and edifie her, both by his good example, and also by good instructions. For his example: first he must carrie himselfe so wiselie, and so holilie, as that she may see in him a patterne and image of grace, and wisedome; hee must bee a glasse vnto her, by looking into which shee may learne to attife herselfe in all holy discretion, and conuersation.

Therefore he must neither be froward, testie, nor lumpish; for then hee shall bee hated: nor light, vaine, and foolish; for then hee shall bee despised. Hee must not bee base, and niggardly; for then his base heart will breede a base estimation of him: neither must he be prodigall and vnthriftie; for then hee shall so pinch himselfe with want and necessitie, as that hee shall not bee able to relieue and refresh his family: and so he much depriues himselfe of his reuerence. For want of this wise & holy carriage, it comes to passe, that many can speake much

much of the weakeneſſe of women, and make large diſcourſes of the impotencie of that ſexe, when indeed it is long of themſelues. As if the head ſhould leade the bodie among briars and thornes, and daſh it againſt euery wall, and then complaine of the hurt and frailtie of it: ſo, many fooliſh men, when they ſhould frame themſelues in ſuch ſort as they might draw their wiues to godlineſſe and reuerence by their example, they, by rude and abſurd behauiour, draw themſelues into contempt, and put vndutifulneſſe vpon their wiues, as it were perforce, and then are readie to complaine and exclaime of them, when they ſhould rather crie out of their owne follie.

Husbands muſt obſerue the good parts in their wiues.

Next, the husband muſt edifie his wife by inſtruction: for ſo 2. Cor. 14. 25. the Apoſtle ſaith, *If women will learne, they muſt aske their husbands at home.* The husband then muſt be ſo well furniſhed with ſound knowledge, as that he muſt bee able to teach his wife, and ſowe the ſeede of godlineſſe in her conſcience. And one ſpeciall and chiefe part of wiſdome in the husband, by which hee muſt learne to frame his inſtruction, is, to obſerue thoſe good things which hee ſeeth in his wife, and to cheriſh them. For nothing is more forcible to incourage a woman in any good thing, then that ſhe perceiueth, that her husband doth marke and approoue thoſe good things which are in her, aſwell as the faults, to reproue them. And for want of this incouragement, that men are continually chiding, and neuer goe about to nouriſh any good thing, it falles out, that many women, which by good vſage might bee brought to goodneſſe, grow to great diſtemper and paſſion. And, as hee muſt labour to increaſe the good things that are in her: ſo alſo hee muſt ſeeke to amend and cure thoſe things that are faultie, wherein ſhee doth amiſſe: and for ordinarie infirmities, hee muſt paſſe by them, onelie praying to God for her. But if her ſoule bee ſicke of a diſeaſe that needeth phyſicke, and muſt haue a medicine; a wiſe gouernor will chuſe his fitteſt time, and conſider the nature and diſpoſition of his wife, that if ſhe bee of a gentle ſpirit, he may vſe gentle meanes, which will then doe moſt good: but if ſhe bee of a more hard nature, ſtronger meanes muſt be vſed,

and

and ſhee muſt bee dealt withall after a more round manner: but alway prouided, that it neuer bee done in paſſion, and before others, but with a quiet and mercifull heart, that ſhee may ſee that hee ſeeketh her ſaluation, and not diſgrace; not to eaſe himſelfe vpon her, but to conuert her ſoule vnto God. But, if the husband be violent in company to reproouе, of bad he ſhall make her worſe, and more alienate her from him, becauſe ſhee ſeeth that ſhe hath a fooliſh head, that is not a ſauiour, but a deſtroyer. And for want of this diligent care in chuſing time and place, and obſeruing the nature of the partie, it commeth to paſſe, that rebukes, which in themſelues are good, and ought to bee performed, do more hurt, then good, becauſe he obſerueth not where hee doth it, but reproues her before companie, to which hee ſhould not diſcloſe his owne and her ſhame, and then alſo moſt vnſeaſonably and vntimely. For when ſhee is out of temper, and paſſion hath alreadie ouercome her, then hee falles to adminiſter his phyſicke, as it were vpon a full ſtomake, whereas he ſhould patiently haue waited for a fit time, and not bee ſo fooliſh, as when ſhee is gone, and anger hath ouercome her, then to looke that ſhee ſhould vpon a words warning, returne and come againe into her right mind, and vpon the ſudden reforme all that is amiſſe. But what? Shall one let his wife go away ſo, and take her courſe? No, hee muſt at that inſtant ſpeake to God for her, when ſhee is not fit to bee ſpoken to. And after, when ſhee is come againe to her ſelfe, and all is quiet, then with a louing heart and good countenance, (and yet with plaine and euident proofes, and reproofes out of Gods word) hee muſt ſhew her fault, that godly ſorrow may bring her to repentance and amendment. And, by theſe meanes, hee may gouerne well.

How and when admonition muſt be giuen by husbands to their wiues.

Another dutie of the husband conſiſts in giuing her al honour and due beneuolence: which ſtands in two things. Firſt, in giuing and allowing her all maintenance, and meet helpes, both for neceſſitie, and alſo for honeſt and Chriſtian recreation and delight, ſo farre as his eſtate and hers require, and their abilities doe affoord. And he muſt doe this willingly, liberally, and freely; not tarrying till it bee begged or gotten from him.

Due beneuolence muſt bee giuen to the wife.

him by importunate intreatie, as if one ſhould wring it out of *Nabals* hand, like as if it were water out of a flint ſtone. For this giues cauſe of great ſuſpition of want of loue: for loue is alway bountifull. And beſides it leſſeneth the benefit by the one halfe, when it muſt bee wreſted (as it were by maine ſtrength) from him. Therefore hee muſt conſider, and before hee bee asked, prouide what hee ſeeth neceſſarie for her, and what may bee after a Chriſtian ſort delightfull vnto her: and preuent her with the gift. Euen as a father, that loues his child, will not tarrie till the child come and beg apparell, or meate, but hee doth caſt before hand how to helpe him; and vnrequeſted, giues him things that bee needfull: much more then muſt hee doe thus to his wife, which is the one part of himſelfe, and neerer, and ſhould be alſo dearer vnto him then any other.

A ſecond worke wherein this due benevolence muſt ſhew it ſelfe, is in giuing her due imploiment; hee muſt marke and obſerue the gifts of wiſedome and gouernment, or what euer elſe God hath graced her with, that hee may ſet them on worke and imploy them. And hereby hee ſhall ſhew his loue vnto her, and the confidence he puts in her. For it is ſaid of a good wife in the Prou. 31. that *the heart of her husband truſts in her.* And this is a meanes alſo to keep her from diſcouragement, and idleneſs: and beſides, it will turne to the great good and profit of the familie.

How a husband may beſt keepe his wife from idleneſſe.

Which reprooues the practiſe of many fooliſh husbands, that bee buſie bodies, and will haue all come through their owne hand; and then indeed nothing goes well through any hand becauſe of this diſordered confuſion. As, if the Pilot would both hold the ſterne, and hoiſe vp the ſaile, and bee vpon the hatches, and labour at the pumpe, and doe all himſelfe, it muſt needs goe ill with the ſhip: euen ſo, in the familie, when the husband taketh all vpon himſelfe, it is the next way to ouerthrow all. Therefore thoſe gifts that God hath giuen the wife, the husband muſt ſee them put to the beſt vſe: and then ſhee ſhall bee a fellow helper to him, and bring a bleſſing vpon the family by her labour. And ſo much for the duties of the husband and wife: which I doe not ſo

ſpeake

ſpeake of, as though it were in the power, or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrarie. The wife is naturally diſobedient, and ſtubborne, prone to contemne and deſpiſe her husband: and hee is readie, either to bee out of her companie, without cauſe; or being with her, to bee light and fooliſh, or elſe ſowre and churliſh, and to doe her hurt by his example, and make her worſe rather then better, and both of them naturally are deſtitute of all true and ſpirituall loue, one to the other. But God ſhewes theſe duties in his word, to the end, that wee ſeeing our ſins and our weakenes, might bewaile our wants before God, and beſeech him that requires theſe things at our hands, to work theſe graces in our harts; and as he hath giuen vs theſe good commandements, ſo to giue vs good hearts to keepe the commandements. But, if any be ſo blind and ſo vnacquainted with the wickednesſe of his owne hart, as that he dreameth of ſome ſtrength in himſelfe, to do theſe duties: it is certaine, he neuer did performe any of them in truth; nor ſhal euer, till hee do lament his wants with vnfained griefe before God, and deſire him to make him obedient, aſwell as to giue him a charge of obedience. And thus much for priuate parſons; as namely, parents and children, maſters and ſeruants, husband and wife. Now follow the duties belonging to publike perſons; as alſo what they ought to performe to ſuch as are committed to their charge, which are either in Church, or Commonwealth.

In Church, as Miniſter / People. In Cõmonwealth as Magiſtrate, Subiect.

Duties common to miniſters and people

Now the duties of the miniſter and people, are, either common or ſpeciall. The common duties, which mutually belong to them both, are to pray, and giue thanks one for another. That the Miniſter ought to pray for the people, the example and practiſe of *Paul*, for the *Philip. Coloſ. Theſ.* doth declare; for whom hee gaue thankes to God, and prayed day and night for their increaſe in all good graces. Hereby then, Miniſters muſt learne to pray to God in ſecret, for the flocke committed to their charge, that God would pardon all their ſinnes, and heale their natures, and make his doctrine effe-

Phil. 1. 9
Col. 1. 3. 9
1 Theſ. 1. 2. & 2. 12
2 Theſ. 1. 3. 11

Miniſters muſt pray in ſecret.

Miniſters muſt be thankfull for bleſſings beſtowed vpon their people.

ctuall

ſtuall to worke grace in their hearts. And then if God haue heard his prayer, and bleſſed his preaching to conuert the hearts of his people, and to ſaue their ſoules, hee muſt not let this ſlip, but marke and obſerue, and returne thankes to God for it. So, 1 Sam. 12. 23. the people being terrified with the extraordinary thunder (being then a manifeſt token of Gods diſpleaſure againſt them) and ſeeing their ſinnes, come to the Prophet *Samuel* and deſire him to pray for them: his anſwer is, *God forbid that I ſhould ſinne againſt God, and ceaſe praying for you*: ſhewing that it is a great ſinne againſt God in the miniſter, if hee bee not frequent in prayer for his people. So that, though the miniſter ſtudie diligently, preach painefully, and walke religiouſlie in all good conſcience: yet if hee pray not to God, and beſeech him earneſtly to amend their faults, and to conuert their ſouls: and do not alſo giue thanks when he perceiueth any good thing wrought in them, and pray for the continuance and increaſe of it, hee doth ſin againſt God, and faile in a ſpeciall dutie that hee owes to his charge. For, all planting and watering is in vaine, vnleſſe God giue the increaſe. And how can he expect any bleſsing of God, vnleſſe hee doe, both often and earneſtly ſeeke for it by prayer, and render moſt heartie thanks for it, as hee finds it granted?

1 Cor. 3. 7

People muſt pray for their miniſter.

And likewiſe, that it belongs to the people to pray to God for their miniſter, it is plaine, Heb. 13. 18. where this commandement is giuen; *Pray for vs: for wee are aſſured that wee haue a good conſcience, &c.* And *Paul* to *Philemon* ſaith, that hee hopes through their prayers to be giuen vnto them. And 2 Theſ. 3. 1. hee willes them to pray for him, that the word of the Lord might haue free paſſage, and that hee may bee deliuered from vnreaſonable men. 1. Tim. 2. 1. hee willes that prayers bee made for all in authoritie, that as God hath ſet them ouer vs as gouernours, ſo he would gouerne their harts, and order their proceeding aright.

This reprooues thoſe people that a long time haue liued vnder a Miniſterie: but all that ſpace cannot ſay that they haue once offered vp a true and heartie prayer to God for their Paſtor, that hee might bee furniſhed with gifts for the diſcharge of ſo great and waighty an office, and haue neuer made

made request to God in his behalfe, to open to him the doore of vtterance, that he might diuide the word of truth aright; to bee with his meditations, and direct his tongue, that hee might speake to their consciences, and for their edifying. And againe, if at any time God hath powred downe more plentiful grace vpon their Ministers, that he hath been better stirred vp to teach them, and hath spoken with more power and zeale then ordinarie, more earnestly reprouing their sins, and exhorting them to repentance; yet they take it but as an ordinarie thing, and let it passe without taking any notice, as though it were not any mercie of God to them, to prepare the Ministers mouth to speake to their conscience. And because they be thus slacke in desiring, and negligent in thanksgiuing for so great a fauor, God doth iustly deprriue them of a great part of the blessing, because they haue carelessly omitted so great part of their dutie. So, for the Ministers of the word: many there be that can say they haue preached many Sermons, and deliuered many doctrines and admonitions to their people; but who of many can say, as Ier. 13.17. *My soule shall weepe for you in secret?* If publike preaching cannot preuaile, I will trie what priuate weeping can doe: and if I cannot moue them (by speaking to them) to amend, I will moue: God with many teares in secret to conuert them. And thus much for the common dutie of both. The particulars follow. And first of the people.

The people must reuerence their Ministers.

The first thing that the people must performe to their Minister, is to haue him in reuerent account and estimation. And this is commanded, 1. Thes. 5. 12. where the Apostle giues this charge; *Now I beseech you brethren, know them that labour among you, and that are ouer you in the Lord and admonish you, that you haue them in singular loue for their workes sake.* As if he had said, I speak not this so much for the Ministers sake, (for whether you loue him, or account of him or not, so long as God accounts and esteemes highly of him, hee is well) but I desire you, euen for your owne good, that those faithfull men, to whom God hath giuen the spirit of grace and wisdome, and whom God hath set to watch ouer your soules, may not be forgotten and neglected among you, but take

knowledge of them, and obſerue them, and that for their workes ſake; for in truth they of all men deſerue moſt to be regarded and accounted of, in reſpect of the profit that they bring, and the worke that they performe. Which howſoeuer it ſeeme not outwardly ſo commodious, yet inwardly it is pretious, and brings vnſpeakeable peace vnto the ſoule. For vnto them is committed the word of reconciliation and life, and they are made diſpoſers of the treaſures of God, that bring comfort and reioycing to the heart. If then they be meanes to communicate all heauenly and ſpirituall graces vnto you, if they helpe you to heauen, if they purge the ſoule, and build vp in faith, if they beate downe ſin, and ouerthrowe the power of Satan in you, ought you not to loue them, and that for their worke, and your profits ſake? But many there be that make no ſuch account of him, and why? becauſe they feele no ſuch need of him, they ſee no neceſſity of his labour, but that they may well ſpare him, they can ſee no good hee doth. And no wonder they can ſee none, to whom nothing ſeemes good, but that which ſerues their fleſh. For as they account of him, ſo they profit by him: and iuſt it is from God, that as they deſpiſe his Miniſter, ſo God ſhould deſpiſe them, and make them fruitleſſe hearers of that word, which in better minds, wants not a moſt excellent fruit, according as Chriſt hath ſaid, *He that deſpiſeth you, deſpiſeth mee: and hee that deſpiſeth mee, deſpiſeth him that ſent me.* If they deſpiſe God, how can they reuerence the man of God?

2. Cor. 5. 18.

A ſpeciall reaſon why ſome young men grow ſhameleſſe to withſtand their Miniſters.

And hence it is, that young and vaine perſons, in many places, are grown to that height of impudencie and ſhameleſneſſe, in ſinning, and ſtanding for ſinne, as they dare ſet themſelues againſt the Miniſter of God, and oppoſe their life of purpoſe, againſt the doctrine, and ſtand as ſtiffely for the diſhonouring of God, and the breache of his lawe, as he can ſtand for his lawe: whoſe life is nothing but a diſgracing of the miniſtrie. For, in publike viewe of the world, they gaine-ſay that by practiſe which was taught publikely: and euen while the reproofe is yet freſh, and ſcarcely ended, then in the heate of their raging luſt, they fall to that which was for-

forbidden by God, and by his Miniſter reproued. But how comes fooliſh youth to be thus impudent; but that they are animated by the froward example of elder perſons? As thoſe young Children that mocked *Eliſha* the Prophet, 2. King. 2. 23. how could they ſpeake ſo baſely, and ſo contemptuouſlie, of the reuerend man of God, but that they had vſually heard ſuch things at home by their gouernours, and muſt needes vtter them when they come abroad? But was not this their boldnetſe met with? did not God pay them home though they were but children? Two beares came out of the wood, and ſlew 40. of them. For, when they dare profeſſe themſelues to be aduerſaries to the man of God, and to the law of God, they muſt needes faile in all other duties: deſpiſing the perſon, they muſt needes neglect the doctrine; and not receiuing the Preacher, they cannot take good by his preaching. The Miniſter of God then ought to bee eſteemed, not according to his coates and wealth, but according to the ſingular worke performed by him, and the holy calling which he is called vnto.

The ſecond dutie of the people, is, to obey the doctrine of the Miniſter, taught truely out of the word of God. This is commanded, Heb. 13. 17. *Obey them that haue the ouerſight of you, and ſubmit your ſelues, &c.* Hee wils them to obey their Miniſters, namely in their holy doctrine: and he addes the reaſon; becauſe they watch for your ſoules. Sith they ſtand vpon their guard, to defend your ſoules from deſtruction; therfore ſubmit your ſelues, & obey not ſo much the men, as the doctrine and inſtruction deliuered out of Gods word by their Miniſtrie. And ſecondlie, if you doe not this, you ſhall bee ſo farre from giuing ioy to the heart of the Miniſter (which good people ſhould doe) as that you ſhall pearce his ſoule with ſorrow, and cauſe him to eate vp his heart with griefe. For, what greater anguiſh can come to the Miniſters ſoule, then this, that, when hee exhorts his people to holinetſe, they bevnholy: he teacheth them to be ſpiritually minded, and they bee ſtraltogether on the world: he ſhewes them, that they muſt rule themſelues, and families after the law of God, and they follow their owne luſt? This (of all af-

The people muſt obey their Miniſters doctrine.

flictions) doth moſt wound and breake the heart of a godly and faithfull Miniſter, that in loue to his flocke, preacheth Gods word ſincerely vnto them. But (will ſome ſay) what neede wee care for his griefe? Nay, this is it, that many deſire, and wiſh nothing more, then that they could but know how to vexe the Miniſter. But (ſaith the Apoſtle) make not ſo light account of grieuing the Miniſter, for that is not profitable for you, he hath the ſorrow of it, but you the loſſe: he is driuen oftner to run vnto God, by your ill intreatie, and to ſeeke for the loue of God, when men doe neglect him: but in the meane while he cannot, with that ſpirit and courage, pray to God for you, nor ſo powerfully and cheerefullie preach the word vnto you.

Paiment of tithes onely is no ful diſcharge of all our duties to the Miniſter.

This reprooues them that bragge of their good dealing with the Miniſter, and thinke they pay him all his dues, and doe their dutie as well as any, and take it as a wrong, that the Miniſter eſteemes not of them, as well as of others. But what dutie is it that they performe? Do they obey the Goſpel that hee preacheth, and ſubmit them ſelues to his doctrine? This is the chiefeſt dutie: and where this is not, there is no dutie done, worth thankes: vnleſſe they be conuerted, they doe not pay the Miniſter his due: For a faithfull Paſtor, and a man of God, regardes not ſo much the tithes, and the fleece, as the ſaluation of their ſoules. He comes (as Chriſt ſaith) to *Peter*, to be a fiſher of men: and, if they will not bee drawne out of their luſts and ſinnes by his preaching, they faile in the principall dutie. For, he that neglecteth obedience to the doctrine of the Miniſter, is an ill ſheepe, and vngodly perſon; ſhewe what kindneſſe he will to the perſon of the Miniſter.

To yeelde maintenance.

The laſt dutie of the people to the Miniſter, is to yeelde ſufficient maintenance vnto him, both for his reliefe and ſuſtenance, as alſo for his defence againſt the wrongs of ill diſpoſed perſons. And this is commanded, Galath. 6. 6. *Let him that is taught in the word, make him that hath taught him partaker of all his goods. Be not deceiued, God is not mocked, &c.* Where, willing them that are taught, to prouide for the maintenance of the Miniſter, he meetes with the common corrup-

tion

tion of men, that thinke all is well gotten, that they can defraud and deceiue the Miniſter of: and therefore carnall men are neuer more wittie in any thing, then in withholding his dutie. But hee ſaith, Bee not deceiued. As if hee had ſaid, You thinke to deceiue another; but indeed you ouerreach your ſelfe: your ſelues be deceiued at the length. For, though this cunning dealing may happely bee hid from men, and done ſo cloſely, that it ſhall not bee knowne, yet God will not be thus mocked; hee ſeeth and knoweth mens fetches well enough: there is no cloaking with him that ſearcheth the hearts. For if you deale thus wrongfully, make account, that as you ſowed, ſo you ſhall reape; ſuch as your ſeeding was, ſuch ſhall be your harueſt: this your corrupt and vniuſt dealing, ſhall in the end bring much diſcomfort to your ſelues. And in another place the Apoſtle ſaith; *If they giue you ſpirituall things, is it a great matter that they receiue carnall?* And, *Thoſe that ſerue at the Altar, liue by the Altar.* So that, it is the peoples duty freely and without grudging to helpe the Miniſter with ſufficient allowance for matters of this life.

The people ſhould defend their Miniſters againſt the wrongs of ill men.

Laſtly, they muſt giue him aſſiſtance, againſt the wrongs of bad men: as is noted of *Aquila* and *Priſcilla*, Rom. 16. 4 that they ſtood for *Paul*, euen to the hazard of their owne liues. And that was not a thing that hee alone ſtood bound vnto them for, but in ſo doing, they deſerued thankes of the whole Church, which receiued good by his miniſtrie. And if this dutie were carefully performed, perſecutors would not bee ſo bold and audacious, to moleſt and trouble the Miniſters, and faithfull men of God, as they bee. But it comes oft ſo to paſſe, that though the Paſtor bee in all things faithfull to his power, and beare ſuch a loue vnto his people, that hee would part with his life to doe them good: yet, let but ſome vile perſon, of a wicked and vngodly life (as indeed the diuell neuer lackes ſuch inſtruments to vexe Gods Miniſters) let ſome baſe limme of the diuell ſtep foorth to ſet himſelfe againſt the Miniſter, and to perſecute him, many in the congregation, will be readie to ioyne with him, and haue their hand in as deepe as any. And for others of the better

ſort, what courage haue they to ſtand for him, and to defend his good caule? when will they open their mouthes in his defence? or put themſelues into any trouble to procure his ſafetie? but are readie to ſay, It was his want of diſcretion, he was too haſtie and vnaduiſed, hee might haue kept himſelfe quiet. And thus, either becauſe they be daſtardly and dare not, or malicious, or at the leaſt careleſſe and will not, almoſt none can be found that will ſtand in the maintenance of their faithfull Miniſter, againſt the furie and malice of Satan and his members, wicked perſecutors. But this is a grieuous fault: for if any had a good friend to whom he were much beholding, and of whom he had receiued many benefits, no man almoſt is ſo cowardly and baſe minded, but if hee heard one raile vpon him & abuſe him, he would take courage to ſpeak for him, and for his credit: but who almoſt can bee found, of many in the pariſh, that can afford a good word for the Miniſter? Nay, are not moſt of this minde, that if hee bee moleſted, they thinke, all is loſt that falles beſide? Thus much for the duties of people; the Miniſters particular duties follow.

Particular duties of Miniſters to their people.

The firſt is to bee a good example and paterne vnto his people, in loue, in faith, in patience, and in euery good worke. As 1. Tim. 4. 12. *Let no man deſpiſe thy youth*, ſaith *Paul*. Yea, but, might *Timothie* ſay, How can I ſtay them? He anſweres, ſhewe thy ſelfe an example to thoſe that beleeue. This then is commanded, as a dutie that gaines the Miniſter great reuerence and account in the hearts of the people, and keepes him from contempt, that the light of God ſhine foorth in him, and that they may ſee the graces of the holy Ghoſt in his conuerſation. And therefore alſo the Apoſtle ſhewes how he muſt gouerne his ſeruants, and order his children and his whole houſhold; elſe if he lay load of doctrine vpon others, and doe nothing himſelfe, they may ſay, *Phyſitian heale thy ſelfe; and pull the beame out of thine owne eye, thou hypocrite.* And this will make all his preaching fruitleſſe and vaine: for he that cannot gouerne himſelfe and his owne familie, how is it poſſible that he ſhould order his flocke aright? Therefore hee muſt ſhewe his firſt skill in gouerning himſelfe and thoſe that

that be neereſt vnto him.

The next dutie of the Miniſter is, to preach the pure word of God, in ſeaſon and out of ſeaſon; to feede the flocke diligently and faithfully, to prepare and deliuer ſuch holeſome doctrine, as may nourith the ſoules of his people, to diuide the word of truth aright, to ſpeake to the capacitie and conſcience of his hearers, in all diligence and faithfulneſſe, not making merchandize of the word and Goſpell of Chriſt; that ſo his people may bee prepared a fit and pure virgin, to bee married vnto Chriſt. And ſo farre as hee doth theſe things, namely, that in doctrine and example he goes before the flocke, ſo farre hee may looke for duty at their hands: or if they performe it not, yet he may ſay as *Iſaiah* did, 49 4. *My iudgement is with the Lord, and my worke with my God.* And thus much for thoſe ſuperiours which haue authoritie in the Church, and their inferiours. The ſuperiours, and inferiours in Common-wealth, follow: and thoſe are Magiſtrates, and ſubiects.

The firſt dutie of the Subiect, is ſubmiſsion both inward and outward; In heart to reuerence, and outwardly to obey the Magiſtrate. And this is commanded, Romanes 13. *Let euerie ſoule be ſubiect to the higher powers.* He commands not onely a bodilie ſubiection, which may be in many rebellious perſons that reſiſt authoritie, and lie open to the curſe of God for this ſinne: but an inward ſubmiſsion of the ſoule, as vnto a ſparke of Gods authoritie, and an appointment of his. For if this inward bee not firſt, the outward will faile vpon euerie light occaſion. There muſt bee alſo an outward ſubiection, in obeying their commaunds, ſo farre as they commaund lawfull things. As Tit. 3. 1. *Put them in remembrance that they be ſubiect to all in authoritie, and obedient.* But if it ſo fall out, that the Prince, or any in authoritie vnder him, commaund things vnlawfull, againſt the commandement of God; then indeede wee muſt with *Peter* ſay, *It is better to obey God then man*: but yet ſo, that wee bee content to beare any puniſhment that ſhall bee laid vpon vs, euen to death itſelfe. As *Daniel*, when the King made a wicked edict, would not yeelde vnto it: but yet hee was content

Subiection.

Acts 4.19.20.

to yeelde to the punishment with patience, and neuer went about to gather a power against the King, in his owne defence. And the three children would not preferre *Nebuchadnezzars* commandement before Gods, neyther yet did they by rebellion seeke their owne deliuerance, but quietly gaue vp themselues to death, expecting helpe onely from God. So that if the Magistrates commandement be lawfull, the subiect must obey: but if he require an vnlawfull obedience, he must not rebel, but suffer the punishment, without grudging euen in heart, as Ecclesiast. 10. 20. *Curse not the King, no not in thy thought, nor the rich in thy bed chamber. For the fowles of the aire shall descry it, &c.* As if he should say, Though the King, or those in authoritie vnder him, doe thee wrong, yet allow thou no mischieuous or wicked thought against them: For if thou doe, God will bring it to light. But if the King be vniust and wicked, then wee must pray to God to conuert him, as *Paul* commands, 1. Tim. 2 2. that as our sinnes haue brought an ill gouernour ouer vs, so our prayers may either remoue, or better him. The first dutie then is subiection without gainsaying.

Paiments. Rom. 13. The second, is to pay their dues, willingly and freely without discontentment, as *Paul* speakes. *Tribute to whom tribute, custome to whom custome,* and what euer paiment else is necessarie for the maintenance of their estate; partly that they may bee able to represse rebels and enemies: and partly, that (hauing sufficient maintenance from the people) they may not be distracted, but bend their whole indeuour to the good gouernment and protection of their subiects.

Magistrates Duty. Let vs now consider the duties of the Magistrate. For, hee hath his charge too: and much is required of him, to whom much is giuen.

1. Religion. First then, his dutie is, to looke to godlinesse; that religion, and the pure worship of God be confirmed and maintained in his land. As 1. Tim. 2. 2. *Paul* willes to pray for those in authoritie, *that wee may liue a godly life vnder them.* First then, the Magistrate according to his place, and the authoritie thereof, must haue a care of godlinesse: and looke that the holy seruice of God bee set vp, and all false and idolatrous

worship

worſhip ſuppreſſed. And this did the godly and Chriſtian Kings in former times: As *Hezechiah* and *Ioſiah*, whoſe greateſt care, and firſt worke, was to pull downe all Idols, and to exhort and commaund their people, to practiſe the pure and holy religion of God, according to his word. And where this is not done, the duties of the ſecond Table muſt needes be neglected.

The ſecond dutie of the Magiſtrate, is to maintaine peace and quietneſſe, to prouide for the vnitie and concord of their ſubiects: as in the ſame place of *Timothy*, *That wee may liue a godly life with all peace and quietneſſe.* 2. Peace.

Now they muſt prouide for peace, by pulling downe and repreſſing the wicked with their authoritie; and alſo by maintaining and defending the innocent, and rewarding the good. For, vnleſſe the Magiſtrate vſe his power, and ſhewe his authoritie againſt ſinners, they will be practiſing and ſtirring againſt Gods children. The ſerpent will be nibling at the heele, darkneſſe will hate light, and the dogges will bee worrying the ſheepe. The diuell driues them, and needes they muſt be troubleſome, as he their Captaine is. For, an ill conſcience is alwaies fierce: and not hauing the peace of God to quiet them, they cannot be quiet.

What courſe or way muſt bee taken then? The Magiſtrate muſt make them quiet, by turning the edge of the ſword againſt them; he muſt repreſſe them, and let them ſee, that if they be troubleſome, it ſhall be to their coſt, they ſhall trouble themſelues. And this will ſomething bridle them; that good men may haue ſome reaſonable peace by them.

The third duty of Magiſtrates is, to procure honeſtie, as in the ſame place of *Timothy*, the Apoſtle ſpeaks. Now this they muſt do, by remouing all lewd practiſes & perſons, and thoſe things that are occaſions of euil; as ſtewes, houſes of filthines, and houſes of gaming and ſtage-playing, which are meanes to prouoke men to much luſt and vnthriftineſſe, contrary to ciuill honeſty and good maners. Theſe things the Magiſtrate muſt reforme, ſo farre as his authoritie will ſtretch, or elſe he is not faithfull in his place. And this is commended in *Aſa*, that he put the Sodomites out of the land. Another point of 3. Honeſtie. 1. King. 15. 8. Rogues muſt be puniſhed.

of honeſtie is, to take order for the poore, in good ſort. Firſt, for rogues and runagates, that being ſtrong and luſtie, make begging and wandring their trade of life; that they bee ſeuerely puniſhed and ſet to worke: that no maintenance or allowance be giuen vnto them without puniſhment, vnleſſe they will ſettle themſelues to labour: for (ſo the Apoſtle
1. Theſ. 3. 10. ſpeakes) *He that will not worke, let him not eate.* And, what more diſhoneſt thing can be in a Chriſtian Common-weale, then that ſuch men ſhould be permitted? which fill the land with ſinne, making their life nothing elſe, but a continuall practiſe of filthineſſe, theft and idleneſſe (which are ſinnes of Sodom) that liue without calling, without magiſtracy, without miniſterie, without God in the world, that neither glorifie God, nor ſerue the Prince, nor profit the common-weale: but are an vnprofitable burthen to the earth, and a blot to the State, and (as droanes) liue on other mens labours, and on the ſweat of other mens browes. Theſe filthy perſons, and vnprofitable generation, this refuſe and off-ſcouring of the world, muſt be purged away by the hand of the Magiſtrate; in whoſe hand there is power, and to whom God hath for this intent committed the ſword, that ſuch rotten branches may eyther be cut off, or amended. And this the excel-
Iob 30. 1. 2. lent and worthy example of *Iob* ſufficiently confirmes: who though hee was abundant in mercie, and in all liberalitie to the poore and needie (whoſe neceſsitie, and not idleneſſe, made them ſtand in neede of his helpe) ſo that hee was an eie to the blinde (as euery good man and Magiſtrate, eſpecially, ought to be) and a foote to the lame, &c. Yet, for theſe wicked perſons, hee ſo hated their ſinne, and puniſhed ſo ſharply their perſons, as that they had rather flie to the wilderneſſe, and imbrace the rockes, lie among the buſhes, and eate the Iuniper rootes, then bee ſeene in that place where *Iob* had any thing to doe, or come within the limits of his authoritie: yea, ſo infamous were they growne, that men ſhouted at them, as at theeſe: and they were almoſt quite baniſhed from the company of men. And hee giues this reaſon, they were villaines; and the ſons of villaines, more baſe and vile then the earth they tread vpon. This ſentence the

holy

holy Ghoſt giues of theſe young and luſtie vagrants. But one might ſay, Be they not men, and beare Gods image? Nay (ſaith hee) they haue ſo defaced the image of God, as that they bee not to be compared to the dogges of my flocke. The dogges of the flocke doe good in defending the ſheepe: but theſe are good for nothing, and doe nothing but diſhonour God, and defile the land with all filthineſſe and abomination. Therefore thoſe whom God hath made the head and hands of the Common-weale, muſt ioyne their endeuours together, to roote out the race of theſe vngodly and hurtfull perſons. Which lately was, by wholeſome and good lawes, ſomething well redreſſed among vs: but now through the negligence and fooliſh pittie of the inferiour Magiſtrates, in not executing theſe lawes, they begin to reuiue afreſh, and (if the wiſe care and diligence of thoſe in higher place helpe not) will take head againe, to the ſhame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their duty, and wipe away their owne diſgrace, and heale manifold euils of the common-weale, and hinder many ſinnes among men, and eſtabliſh a cheefe point of honeſtie by their gouernment; they muſt ſweepe away this filth of the earth, and not ſuffer them to be maintained in idleneſs. For the beſt mercie to ſuch, is to help them out of their ſinne, by puniſhment: and it is a great note of loue to God and the Common-weale, to reforme, or remoue thoſe that be profeſſed enemies to both.

Maintenance for the poore.

Secondly, for ſuch as by reaſon either of age or weakneſs, or want of limbs, cannot labour, or elſe if they haue ſtrength and vſe of it, cannot earne ſo much, to maintaine them and their familie, they muſt be helped by the prouident care of the Magiſtrate; and Chriſtian order for that end is to bee taken, that they bee not conſtrained to beg their bread. For, it is a moſt diſhoneſt and baſe thing to ſee men ſtand crying at the doore, like dogges, for bread. This bold and importunate begging, corrupts their manners, and is grieuous to an honeſt & modeſt minde, keeps them in idleneſſe, and drawes a thickeskin of impudencie ouer their faces. Therfore to preuent theſe euils and hurts, the wiſe and merciſull diligence

Open and often begging makes the poore impudent.

of

of the Magiſtrate, muſt take order for their timelie and Chriſtian reliefe, that they may not bee compelled to begge it abroad, but may haue ſo much ſent home vnto them, as may ſupplie their neceſſarie wants.

And thus much for ſuperiours in authority. The ſuperiours without authoritie follow, and their inferiours:

Duties of inferiours.

which are either in { Gifts, / Ae.

Gods gifts are to be acknowledged.

The duties of thoſe which are inferiour to others in gifts, is, firſt to acknowledge their gifts, and reuerence them for the ſame. If God haue beſtowed vpon any one more wiſedome, more godlineſſe, more diſcretion, or vnderſtanding then another, though he haue no authoritie, yet he hath an excellencie and ſuperioritie aboue thoſe which haue not equall gifts: and this they muſt confeſſe, and approoue to Gods glorie, and honour him, whom God hath honoured. Elſe, by obſcuring Gods gracious gifts, they clip the Lords coine, and ſo much as they can hinder the glorie of God, and the good fruit that might come to men by them. They muſt therefore with reuerence bee acknowledged. And thus the woman of Samaria, Iohn 4. which at the firſt iefted with Chriſt, at length perceiuing his gifts, acknowledged him to be a Prophet (for ſo farre onely ſhee ſaw then) and deales more reuerently with him. And *Nebuchadnezzar* ſeeing that *Daniel* was indued with wiſedome and knowledge from God, to expound dreames, more then himſelfe or any of his nobles, doth confeſſe it, and reuerenceth him for it. But contrary hereto, is their practiſe, which through enuie and pride ſet themſelues to depraue and leſſen other mens graces, and thinke no gifts worth looking after, but their owne; and iudge all men fooles beſides themſelues. Yet they thinke it is a duty, that other men ſhould acknowledge their outward gifts, as wealth, parentage, titles, and ſuch like, and reuerence them therefore; as indeed they ought to be reſpected with a ciuill regard for peace ſake: but no man is bound to thinke the better of them for their worldly greatneſſe. And why then doe not they themſelues eſteeme and acknowledge the inward gifts beſtowed vpon others, which are much more excel-

excellent then theirs?

The Second dutie of inferiours in gifts, is to make a good vſe of the gifts that others haue beyond them, imitating the godlineſſe and patience that they ſee in them, taking counſell and direction from them. And as they muſt reuerence theſe graces in another, ſo they muſt labor for them in themſelues, as it were to light their candle at his, and to draw ſome drops from his full bucket. The good gifts of others are to be imitated.

Thus the woman of *Samaria*, ſo ſoone as ſhee perceiued Chriſt to be another manner of perſon, then at the firſt ſhee tooke him to be, left off ieſting, and fell to aske him ſome queſtions of Religion, that ſhee might be the better for meeting with a Prophet. And *Pharaoh*, perceiuing *Ioſephs* wiſedome and prouident foreſight, put him in ſuch a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, ſeeing *Daniels* ſtrnetſſe for an high place of office, preferred him where he might put his wiſedome, and other graces, to the proofe and practiſe. And he, who thus makes good vſe of the gifts of others, doth, in truth, acknowledge and reuerence them in others: elſe all ſhew of accounting of them is but hypocriticall, and ſhall yeeld no comfort to the ſoule afterwards.

This ſhames and reprocues them, that heare many graue and godly ſpeeches, and yet learne not any peece of one, to follow it. How many examples of patience and holineſſe, and mortification doe they ſee in good men, and yet be neuer a whit the better for them? God hath giuen ſo manie graces for their good, and will they profit by none of them? This is a great fault, and ſhewes that indeede there is no true reuerence; for that which one eſteemes and accounts of in another, he would be very deſirous and glad to bee partaker of himſelfe.

Now, on the other ſide, ſuperiours in gifts muſt turne their gifts to the greateſt good of others, vſing their wiſedome to direct, their knowledge to inſtruct, their ſtrength to beare burdens; as the Apoſtle ſaith, Rom. 15. 1. *You that are ſtrong*, muſt not lay burdens on the weake, to oppreſſe them: but *beare the burdens of the weake*, to helpe them.

Vnleſſe

Vnleſſe therefore he, to whom God hath giuen more graces then ordinarie, doe vſe that which hee hath receiued, to the honour and glorie of him that gaue it, and to the good of mankinde, for which hee gaue it, he is found an abuſer of the Lords talents; which gaue them him, not to the intent hee ſhould vaine glorioufly ſet himſelfe aboue others, that want them (and ſo treade his inferiours vnder foote, or cruelly oppreſſe, or craftilie circumuent, and deceiue thoſe of meaner capacitie then himſelfe) but to imploy himſelfe to the common good of the whole Church, and the further edification of ſuch as are weake. For, as he hath receiued more, ſo (according to the number of theſe talents) he muſt bring forth a greater increaſe.

Duties of the younger.

But for one to growe proud, and ſet himſelfe aboue others, in regard of his preheminence; That brings the curſe of God vpon him, and is the next way to make him deſpiſed, and to loſe his gifts which he cannot better imploy. As it is ſeene by wofull experience in a great number, whom God hath furniſhed with many gifts, both of bodie and minde (ſo that there was great hope, that they ſhould haue much ſet foorth the glory of God, and done great good to the Church of God) when they began once to lift vp themſelues, and to ſeeke their own vaine glorie, more then the glorie of God (and ſo to turne their gifts the wrong way) themſelues haue growne in contempt, and thoſe graces they had afore, haue rotted away, and by little and little come to nothing. And iuſt it is with God that it ſhould be ſo: For that man which will not honour God with his gifts, God will ſee that hee ſhall not haue any true and conſtant honour by them. And better that they and their gifts ſhould periſh, then that they ſhould haue them to doe no good to others, but to ſet vp and aduance themſelues aboue their brethren. Thus much for ſuperiours and inferiours in gifts: Thoſe in age follow.

The duties of younger perſons to thoſe that are auncient, is, to ſhewe foorth a reuerent opinion of them, and all dutifull and modeſt behauiour toward them; in regard that they carrie vpon them, as it were a print of Gods eternitie. This is commanded in Leuiticus, Chapter 19. verſe 32. *Riſe*

vp

vp before the hoare-head, and honour the perſon of the aged; I AM THE LORD. Where (in giuing this Commandement of honouring the aged) hee meeteth with young proud perſons by this reaſon, I AM THE LORD, to whom thou oweſt thy ſelfe and all poſſible obedience, will haue it thus; and in this reſpect, it were the beſt way for thee to yeeld it, or elſe thou doſt not onely deſpiſe the aged but euen the auncient of dayes, the God of heauen, who hath giuen commandement, and ſtandeth for the honour of the aged. So in *Eſay*, Chapter 3. verſe 5. it is noted, as a curſe of God; and a plague, that commeth with the ſubuerſion of the commonweale, when ſuch wofull confuſion ſhould take place, as that young boies, and children (of no diſcretion and gouernment) ſhould preſume againſt the ancient; and proud youths (that haue no grace, nor any thing to commend them) ſhould grow to that extremitie of impudencie and ſhameleſneſſe, as to preſume againſt their betters, and preferre themſelues before their elders.

Which doth ſharpely reproue the cuſtomable rudeneſſe of our young perſons, that ſhewe no token of reuerence to their elders, in riſing or being vncouered before them; but vſe ſuch behauiour towards them, as if they were their companions or play-fellowes.

Of elder perſons.

The dutie of elder perſons, is to giue a good example. For, *a gray head is a glory, if it be found in the way of righteouſneſſe.* If they bee godly, and holy, and ſhewe forth a wiſe and graue conuerſation; then either younger perſons ſhall giue them their due reuerence; or if they doe not, the ſinne lieth vpon their owne heades, and themſelues are blameleſſe.

So, *Titus*, Chapter 2. verſ. 2. *The Elder muſt be ſober, honeſt, diſcreete, ſound in the faith, loue and patience.* As their bodie decaies, ſo their ſoules muſt increaſe in all grauitie and ſobrietie: and for their vnſound limmes and weake, they muſt get a ſound and ſtrong faith. By the long continuance of time, and often vſe of the meanes of ſaluation, they muſt get great ſoundneſſe and power of faith, which may worke abundantly in them the fruites of loue, that alwaies doe accompany true faith: and this loue will make them patient

tient, not froward, not peeuish, not easie to be offended; but full of long suffering, and to bee an example to others of meekenes. But contrarie it is in those, whose sinnes of their youth haue soaked so deepely into them, and so filled their bones, as there is no grace to be seene in their old age. Their wordes are altogether light, vaine, and foolish, nothing sauouring of grace; so that no man can see any matter of reuerence, neither craue aduise of them, or be silent to hear such idle & vnsauorie talke, as customably comes from them; and their conuersation is full of testinesse, & vnaduised wrath, and blotted with miserable and abiect couetousnesse and greedinesse, that they are alwaies smelling earthward, and pursuing the world swiftly, when they can scarce goe vp and downe in the world. No grace, no wisedome, nor any vertue beautifieth their gray heires. These want (and that iustlie) their honour, because they haue the first steppe, (namely old age) but they lacke the vpshot and perfection, that is, to be found in the way of righteousnesse. And thus much for the duties of superiours and inferiours commanded in this commandement. The reason is next.

That thy daies may bee long in the land, which the Lord thy God giueth thee.

THis is taken from the good effect and commoditie, that will follow to him that keepes this Commandement. It shal be for his profit, he shal haue the benefit of it himselfe. So that hence we may learne this lesson; That the way to get a prosperous and long life, is to bee obedient to parents and superiours, and to honour them. As Ephes. chap. 6. verse 2 he saith, This is a Commandement with promise, namely, with an expresse and speciall promise, for the singular good of all that keepe it. For, indeed this stirres vp the heart of the Parent, to pray to God for his children, that hee would powre a blessing on them. For so are the words in the originall, *that they may prolong thy daies*, viz. thy Parents: when they shall haue occasion to thanke God with a glad and ioyfull hart, for that comfort which they haue receiued, by the obedience

Obedience to our parents and superiours lengthneth our daies.

dience and dutifulneſſe of their children: this brings with it a bleſsing of God vpon the ſoule and bodie of ſuch a child, to proiong his life in all happineſſe. But on the other ſide, when the father and mother of the child, through his rebellion and obſtinacie, are driuen to ſigh and mourne before God with a troubled ſoule, that hee that ſhould haue been one of their greateſt comforts, is one of their greateſt griefes; this brings a curſe and prouokes God to cut off his life vntimelie, and his ſoule alſo (vnleſſe hee repent) to his damnation. An example of this wee haue in the Rechabits the ſonnes of *Ionadab*, Iere. 35. verſe 19. They did reuerence their parent ſo much, as that when hee (ſeeing the exceſſiue abuſe of wine to drunkenneſſe, and the abuſe of houſes and lands, to couetous greedineſſe) commanded them to drinke no wine, nor build houſes, nor buy land: which might ſeeme an hard commandement, abridging them of their pleaſure and profit; yet in loue to their father, they kept it faithfully all their daies. Now God comes vpon the Iſraelites and condemnes them by the example of *Ionadabs* ſonnes; ſhewing that hee had been a better father to them, then *Ionadab* had been to his ſonnes; and his commandements reſtrained them from no lawfull delight, but onely from ſinne which would deſtroy their ſoule, yet they would not be ſo obedient to him as the Rechabits were to their father. Therefore in the laſt place hee comes to giue a reward to the Rechabits, and ſaith, that *Ionadab the ſonne of Rechab ſhall neuer want a man to ſtand before him.* Such a good thing, and ſo acceptable it is to God, that children ſhould ſubmit themſelues vnto their parents. And ſo *Ioſeph* hauing been a good ſon vnto *Iacob*, *Iacob* prolonged his daies; for hee praied ſo heartily for him, that God could not deny his prayer. Alwaies when *Ioſeph* came, then *Iacobs* mouth was full of bleſſings: and hee was readie to pray for him with his whole heart. And theſe prayers of his were not vaine and fruitleſſe, but tooke ſuch place, that God indeed bleſſed *Ioſeph* in himſelfe, and his poſteritie abundantly. So that the beſt dirt (as it were) and the beſt aire to make men liue a long and happy life, is to bee obedient to their parents, and ſuperiours.

Therefore let children learne to be dutifull and serue their parents, as *Paul* saith that *Timothie* did serue him as a sonne serueth his father: and the like is taught in Malac. 3.17. This doing, they shall bring Gods blessing vpon their soules and bodies: otherwise they shall either haue a short life, or if they liue long, their life shall be filled with miseries, or their soules with such raging and vnruly lusts, as draw downe the heauy wrath of God vpon them.

2 We should labour more to make our children gracious, then great.

This serues also secondly, to instruct parents, that if they would haue it goe well with their children, they must not then so much labour to get great matters in the world for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to endeuour to worke reuerence and pietie in their hearts; or else, bee they as great as they will, they shall get but a curse vpon themselues: As wee see in *Dauids* sonnes, when hee was remisse in bringing them vp in the feare of God, and lett them haue their owne way, and could not finde in his heart to correct them; how did Gods curse pursue them? One commits incest; the other (seeing *Dauid* would not punish so hainous a sinne) vsurpes authoritie, and becomes his brothers Iudge and executioner, and after also driues his father out of his kingdome, and seekes his life, till himselfe was surprised by a miserable death, Gods hand taking vengeance on his wickednesse. Another, for traiterous practises was iustly put to death by his brother. So all these came to a fearefull and a violent end, because he would not reproue and correct them, as hee ought to haue done. But for *Salomon*, his father instructed him, and his mother taught him: hee was kept in, and not suffered so to run after vanitie. Therefore we see what blessings befell him, and what a curse ouertooke the other three. Therefore, as parents may and must desire an happie and long life for their children; so they must also vse the meanes to get it for them by good nurture, and mastring of them, to make them know and doe their dutie. For it is much better, that parents tame them by correction, then God destroy them in his indignation. And if they bee not staid at first, they will proceed from rebellion against parents, to bee rebels against the Magistrates,

2 Sam. 13. & 15

1 Reg. 2.25

Prou. 4.3.4 & 31.1

giſtrates, and euen againſt God himſelfe, vntill they bee brought to vtter confuſion.

This ſerues alſo for the comfort of dutifull children: who, though they beeeleft in a poore eſtate, deſtitute of all worldly wealth; yet let them not looke ſo much vpon their preſent wants, to bee diſcouraged, as vpon their former obedience to be comforted. Haue they behaued themſelues humbly and thankfully towards their parents? haue they been willing to do for them, what good they could, to yeeld due obedience vnto them? make account them, that God will bleſſe and ſuccour them, that they ſhall liue a long and happie life vpon the earth. But thoſe that bee now ſo rebellious, as they bee ſicke of the father or mother, and deſire the parents lands, more then their life: they may iuſtly looke that the day will come, when their children will bee as wearie of them, and as willing to bee rid of them, as they haue been of their owne parents. 3 Children need not be diſcouraged for their pouertie, but for want of pietie.

But here ſeemes an obiection to ariſe: Wee ſee it far otherwiſe oft-times. Wicked perſons often liue long: and thoſe that bee obedient, many times die quickly. To this wee may anſwere, that the reprobate liues but to heape vp wrath, againſt the day of wrath, and to make vp a greater meaſure of his ſinnes, that God may make vp a greater meaſure of vengeance. So that the greateſt promotion for reprobates, were to die, as ſoone as they bee borne; for the longer they liue, the more ſins they commit, and the more ſhall bee their torments. But for the godly, if God call them away, it is to bring them to a better place, that they may bee taken from the euill to come. As the onely good ſoone of *Ieroboam* died young, to the intent he might not bee infected with the fearefull ſins of his fathers houſe, which might haue inſnared him, if hee had liued longer among them: and alſo that hee might not bee afflicted with the ſight of thoſe horrible iudgements, that were to fall vpon that graceleſſe familie. And this is no ill bargaine, to be taken from earth to heauen, from the conflict to the triumph, from the battell to the victorie, from man to God, and the company of his holy and bleſſed Angels and Saints. Eſay 57.1

That the Lord thy God giueth thee.

All good things are gifts. Psal. 44.3

IN that it is ſaid, God giues them this land; this wee learne, that all good things are the gifts of God. As the people of God ſay in the Pſalme, their ſword and bowe did not bring them into the land of Canaan, but the Lord; according to his promiſe made to *Abraham*, to giue that land to him, and his ſeede, for euer. So that God giues poſſeſſions and inheritances: not our owne wit nor nature. As Deut. 2, God ſaith, he gaue the Edomites, Ammonites, and the Moabites, their poſſeſſion & he did caſt out great Giants before them. They thought it had been their valour: but God ſaith, it was his mighty work, or elſe they could not haue ſtood before thoſe huge and monſtrous Giants. And he ſaith alſo, that they ſhall haue it ſtill. So that God both puts, and keepes men in poſſeſſion. So in Pſalm. 24. 1. 2. *The earth is the Lords*: and then hee giues a reaſon; becauſe hee is the maker, and preſeruer thereof. All men in the world cannot make one creature: and when a thing is made, they haue no power to preſerue it. Becauſe God can onely create and make, and when they bee made, vphold and preſerue theſe things, hee is onely the true owner of them. And although hee put man into poſſeſſion, yet he will neuer put himſelfe out of poſſeſſion, but he will haue the diſpoſing of all. No man hath the feeſimple of his life: the beſt is tenant at will: and if God call the ſoule, it muſt not take day with him.

Vſe 1. Thankfulnes is due vnto God for the benefits of this life.

Sith then the earth is the Lords, and all that is therein, and hee is the right owner of it, this vſe we muſt make of it; thankfully to acknowledge, whence wee receiue all theſe things that we enioy, and carefully to vſe them to the honour of the giuer. Moſt men will ſay, who is ſo ſimple, but hee knowes, and confeſſeth, that God giues him all things? In a word, it is true, almoſt none but will ſay ſo: yet in deed, and in practiſe, how many be there, which denie it, and ſay the contrary? For where there is a true and hearty perſwaſion, that God doth freely beſtow all things, and wee haue them of his gift, theſe two things will alwaies follow: Firſt, ſuch (ſo farre as they

are

are ſo perſwaded) will neuer bee proud: for they can ſay to themſelues, What haue I that I haue not receiued? and then wee will rather bee the more humble, when wee know that we are more indebted to God, and haue a greater reckoning to make. For all ſwelling proceeds from hence, that one thinkes hee is beholding to no body but himſelfe.

Secondly, hee that in truth of heart confeſſeth hee hath it from God, will vſe that hee hath to Gods glory; and not beſtow it vainely vpon his owne luſts. For why doth God giue you ſo large wages, but that you ſhould doe him the better ſeruice? and why hath the ſteward his maſters goods, but to lay all out to his maſters profit? Elſe if a ſteward ſhould ſay, I haue only the keeping of the money, but it is al my maſters and not mine; and yet he will ſpend it lauiſhly in gaming or rioting: then hee is either a diſſembler, and thinks not that it is his maſters, though hee ſay ſo, or elſe he is a theefe that will waſte his maſters goods ſo vnthriftily. But in truth the ill vſe of goods, ſhewes that moſt men in their harts, ſay of their goods as the atheiſts of their tongues, Pſal. 12. *Our tongues are ours, and wee will ſpeake*: So theſe ſay of their wealth, It is ours, and wee will do with it what wee luſt. But it is not yours. When did you purchaſe it of God? When paid you any price to him for it? where was the bargaine made, or the writings ſealed? What, is God ſhut vp within the clouds, that hee hath nothing to doe in the earth? Nay, but time will come that they ſhall know to their griefe, that the earth is the Lords, though hee (for a while) hath permitted the vſe of it to the ſonnes of men. Therefore let men learne in the vſe of their lands and goods, to acknowledge God to bee their ſoueraigne Lord and maſter, and let not their luſt be maſter of the Lords goods.

2 The abuſe of the good gifts of God doth oft deprive vs of the things themſelues: or better to want them then haue them.

This ſerues alſo for the terror of thoſe that haue, and doe abuſe the good benefits of God to his diſhonour. God will certainely turne them out: or if hee keepe them in, it ſhall be but as in a priſon. They ſhall not haue the vſe of theſe things by the vertue of the couenant, that they may ſay, as it is here ſaid, the Lord thy God gaue thee theſe and thoſe things: but thus they may ſay, the Lord thine enemy hath permitted

thee to haue these and these things. *Iudas* could not say, the Lord my God hath giuen me this money: but, the Lord hath appointed mee to perish by this money. And so it is with all such as abuse Gods benefits; they come not in mercie, as blessings and fauours, to further their saluation, but they come as curses to harden their hearts, to make them proud couetous or riotous and so to procure their sooner and sorer destruction.

3 Gods children shall want no good thing.

Lastly, this serues for the comfort of Gods true children and faithfull seruants. Sith God giues all things, therefore surelie they shall want nothing that is good for them: for hee himselfe saith, It is not good to giue the childrens bread to dogs; and shall wee thinke that hee will doe it? Doth God feed the swine, and will hee starue the children? And therfore that which oft times they take for a discouragement, that Atheists, and prophane blasphemers, haue money to spare, and carrie away, when Christians bee in miserie, pinched with want and necessitie; that should bee a great incouragement to their faith. For, bee the dogges kept thus fat and well liking? sure then the children, though they haue not things superfluous to make them wanton, yet they shall haue things necessarie for their vse and comfort. For, the Lord is our habitation, hee is *a Sunne and shield vnto vs. The Lord will giue grace and glory, and no good thing will bee withheld from those that walke vprightly*, Psalme 84.11. And these things they haue by vertue of Gods couenant, and as testimonies of his loue. And therefore, though their portion bee not altogether so large: yet, *a little that the righteous hath, is better then the troublesome abundance of the vngodly*, Psal. 37.16. For they may say, the Lord our God hath giuen vs these things, and therin mercie. Therefore since God is true and iust and merciful, since hee is Lord of heauen & earth, if they cast themselues, and their trust vpon him, hee will cast all things good and necessarie vpon them, in the due and fit time: or if they haue some outward wants, they shall bee recompensed with inward graces, and better comforts. And so much for the fift Commandement, concerning the speciall duties of men, in respect of their place, gifts, and age. The sixt Commandement followes.

The

The ſixt Commandement.

Thou ſhalt not kill.

His Commandement reſpects the perſon of our neighbour, requiring vs to procure his welfare and ſafetie both in ſoule and body, and to auoid all kind of crueltie and vnmercifulneſſe.

The parts, a { Prohibition / Precept. } of { Omiſſion of good / Practiſe of euill } to { Body. / Soule. }

What the things of omiſſion bee, that are forbidden concerning the body, it may appeare in Matth. 25. where Chriſt condemnes ſome as goates, limmes of the diuell, and firebrands of hell, becauſe they gaue not meate to the hungrie, and drinke to the thirſtie, and cloathed not the naked, and viſited not the ſicke and impriſoned, and ſuch like. So that the neglecting of theſe duties of mercie, is ſufficient to condemne them, as guiltie and worthie of eternall death and hell fire. And Luke 16. in the parable, the rich man is condemned for want of mercy vnto *Lazarus*, becauſe he had enough to beſtow on pride and vanitie, and pompe, to ſet out himſelfe; but nothing to giue to his poore comfortleſſe brother. Whereby is ſhewed the doome of all ſuch wretched perſons, as haue the worlds goods, and yet let their godly brethren want, ſhutting vp the bowels of compaſſion from doing good. The charge of cruelty, and want of mercie, lies heauie vpon ſuch: for, hee that turnes his eare from the cry of the poore, ſhall cry himſelfe and not bee heard. Another thing of omiſſion is, when one neglects to pay the due wages and recompence for the worke of any poore man. For if it bee a miſerable ſinne, not to do good freely, where need requireth, it is much more abominable and damnable, not to

Omiſſion of workes of mercie.

1 Ioh. 3. 17
Prou. 21. 13

The Workeman ſhould haue his wages.

giue a due debt and reward of the work when it is deserued. So Deut. 24.14. *Thou shalt not oppresse an hired seruant that is needy and poore, thou shalt giue him his wages for his day, neither shall the Sunne goe downe vpon it (for hee is poore, and therewith sustaineth hee his life) lest hee cry against thee to the Lord, and it bee sin vnto thee.* This is condemned as an vniust and vnmercifull thing, that when one hath hired a seruant to doe his worke, hee should either giue him no wages, or else not giue it him in conuenient and due time, but hee must seeke for it, when hee should haue vse of it for his relieſe. And God saith there, if such an one bee pinched with necessity, and cry vnto God, hee will heare, and reuenge his wrong. And *Iob* (to proue himselfe no hypocrite) vseth an imprecation concerning this sin, in Chap. 31.39. that if hee had eaten the fruit of his land without siluer, and had not paid the wages to him that tilled it, and brought in his harueſt, or if the furrowes of his land had cried together against him, then let his ground bee accursed: as, indeed, he and it had both ben guilty thereof, if he had broken this Commandement in this high degrree. And if hee had done so, the very earth would haue cried; the furrowes would haue made a complaint against him. For two speciall sins there bee in the second table, that make the land cry to God, that hee can haue (as it were) no rest vntill hee take vengeance: The one Sodomie, and the other oppression and cruelty against this Commandement.

Gen.18.20

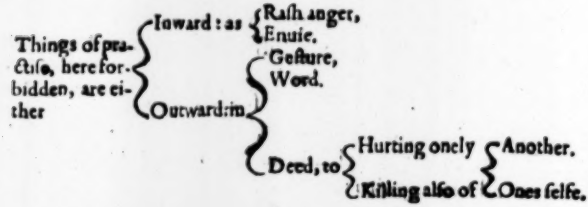
Iam. 5.1.2.3.4. As afore in Deut. so in *Iames* hee saith; *Howle ye rich men*: and why, what misery is neare? The crie of the poore, oppressed by you, is come vp into the ears of the Lord of hosts. When one gets his goods so ill, & enricheth himself by withholding other mens dues, though the persons oppressed should be silent and say nothing, yet his necessity, his bellie, & his backe, would make an hidious outcrie before God, till he had executed his vengeance: And, for sinning in this branch of this Commandement, *Ieboiachim* was blamed, Ierem. 22.13 to 20, verse. Which is so much the rather to be noted, because most men thinke that the dignity of the persons may make some excuse for their sinne: but it is not so. For, if any might vse the labour of another without recompence, then might the

the King, who is the Soueraigne Lord of all: yet hee, being a King, is reproued by God for this. Hee is charged, that hee built his house without equity. How is that proued? Hee vsed his neighbour without wages, and gaue him not for his worke. And for this cause, and his filthy couetousnesse, the Lord would not vouchsafe him the common honor of men, to bee couered with earth when hee was dead, but hee should bee buried as an asse, stript of all he had, and then dragd without the city, throwne out, that his carcase might be food for beasts and birds. And what was his crime? euen this, hee did not reward the poore, but serued himselfe vpon them. And thus this Commandement is broken in omitting the workes of mercy, and in not paying sufficient wages and in due time, to those, to whom it is due.

The omission of the dutie to the soule, is either of superiours, or inferiours. Of superiours, first and chiefly of the Minister. If hee doe not preach, and admonish his people plainly and faithfully, he is guiltie of murthering & destroying their soules. As in Ezek. 33.8. *If hee tell not the people of their sinnes, they shall die in them, but their blood shall bee required at his hand.* And if hee doe tell them, though they amend not, he is free: as *Paul* saith, *I am innocent of the blood of all men*, Acts 20.26. and why? *because I haue told you all the counsell of God, and kept nothing backe.* So for other gouernours also, as parents, and masters of families: for euery man is a Bishop in his owne house. For so it is said, Deut. 6.7. *Thou (O Israel) shalt teach these things vnto thy children, thou shalt talke of them, &c.* Those then that haue no care to teach their children and seruants to know God, or to come to the word of God, whereby they may be sanctified, & brought to saluation, such imbrue the hands with the blood of their soules, and are guiltie of cruelty; because through their negligence, they suffer those that are committed to their charge, to run headlong to their owne destruction. Such are those (against whose soule this charge shall lie hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises as may encrease their knowledge; but rather permit, yea encourage them to

breake

breake the Lords Sabbath, and spend it in foolish and wicked practises, either at home or else abroad. And for inferiours, they also when they will not take instruction, omit that dutie that should saue their soules. As, that seruant that will not eate his food when it is allowed him, but wilfully pines himselfe, is a murtherer of his owne body: so he, that (when hee is taught and admonished) casts it off, his blood shall bee required at his owne hand, and God will proceed against him as against a wicked and cruell person, that hath starued his owne soule. So much for things of omission.



Rashnesse. The first thing of practise that is here forbidden, is inward: and that is hasty and vnaduised anger, rash and vniust wrath. As in Matth. 5. 22. Christ saith, *Whosoeuer is angry with his brother vnaduisedly, is culpable of iudgement*; guiltie of the wrath and vengeance of God. Now that is vnaduised and sinfull anger, which either hindreth one from doing good to the person with whome he is offended, by praying for him, or kindly admonishing him; or else when it is conceiued without sufficient cause, or exceedeth either in the time or in the measure. As *Paul* saith, Ephes. 4. *Let not the Sunne goe downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the sudden and present passion) in some sort naturall, if it lie soaking and lingring, and sinke deepe into the heart, it growes then to bee diuelliſh. And so if ones anger bee aboue that, that the quality of the fault requires, this is rash, and comes not through the fault of the partie, with whom he is offended, but through his owne follie that is angrie. Therefore, wee must looke that wee bee neuer moued without a iust cause. And then that wee proportion our anger, to the sinne committed

committed against God, and not to the iniurie done to vs; for that proceeds from pride: and is no better then reuenge: and therefore wee must more bee grieued at those things that breake the first, then at those that breake the second Table: and alwaies that, that doth most displease God, and is most odious to him, must bee most grieuous to vs. And yet let not the Sunne go downe vpon it: but let it quicken vs to praier, for the person; and that with a zeale of Gods glory.

Now, the meanes to keepe vs from this foolish passion of rash anger, are these: First, often to meditate vpon our owne sin and vilenesse. As Tit. 3. 2. hee saith, *Shew all meekenesse to al men.* Yea, but might some say, They bee vntoward and disobedient, and I am of a very cholerick, and hot nature, that I cannot but bee angry with them. But (saith hee) *remember that wee our selues were in times past, vnwise, disobedient, deceiued, seruing the lusts, and diuers pleasures, liuing in maliciousnesse and enuies hatefull and hating one another.* As if hee should say, Thinke of this a little, and consider how bad your selfe both haue bin, and are still, & that will coole your choler, & make you more meek to others that offend. So that he, that oftenest remembers his own sin, will be most patient to another; & none are more eager & passionate against the slips of others, then those that are most slack and negligent to examine their own great sins. So that, could we consider our own offences; how rebellious wee haue bin against God, and how often iniurious to men, this would make vs more quiet, and to take more deliberation before wee were offended so much with our neighbour: this serious consideration of our owne grieuous and many sins, will asswage, delay, & take away the edge of our rash anger against the weakenesses of others.

Rules to make men patient.

Secondly, labour to get wisedome alwaies, and in euery thing to behold Gods prouidence, to see his hand ruling euerything, and to perswade our selues, that all things come to passe according to his purpose and direction: and then wee shall not so soone fret against men. As *Dauid*, when *Shemei* railed vpon him and hee looked to God, and did not fixe his eyes downeward onely to *Shemei*, it was so farre from distempering and ouerheating him, that it quickened him to prayer,

prayer, and made him so much the more humble and earnest before God. For hee saw then (and so may wee) that though it bee vniust with man, yet it is iust with God: and though wee haue not deserued it at his hands, and so they wrong vs, yet wee haue deserued that at Gods hands, and much more too; hee doth vs no wrong at all.

3 Thirdly, auoide the occasions that will prouoke vs to it. As men will keepe gunpowder, and towe, and such drie stuffe from the fire: so let vs bee as wise to preserue our soules from those sparkes, that would fire them with anger. As from the Pro.22.24.25 company of froward persons, whose words and vngracious dealing will quickly moue one to passion: from gaming and drunkennesse, that make men quarrell and ready to fight vpon euery light occasion. As the drunkard saith; Pro.23.35. *They haue stricken mee, but I will to it againe.*

4 Fourthly, it is good to marke and obserue those that bee stirred vp with passionate anger, beholding their countenance, how vnseemely and disfigured it is; how rude their actions; how absurd their words; how base and contemptible all their behauiour is: and the sight of this in another, will be some meanes to make him loathe it in himselfe.

5 Fiftly, consider what testimonie the word of God giues of this hastinesse, and of froward and vnquiet persons; *Anger rests in the bosome of fooles.* Euery time a man giues Eccles.7.1 place to this vnruly passion, hee makes an open proclamation to all that bee by, of his owne foolishnesse. So much furie, so much follie; the more chasing, the lesse wisedome. He that cannot rule himselfe, but must breake out to his owne shame vpon euery light and small occasion, testifies to all that stand about him, that hee hath no true knowledge of God, no knowledge of himselfe, no sound discretion or setled order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue: then you must giue vs leaue to giue credit to Gods word. If it bee your nature, it is a foolish nature, and a proud nature: and if you ouercome not this nature, you shall never bee but a foole in Gods account. Oh, but you must beare with vs, and not thinke so hardly of vs for our infirmities. Well, sometimes men

men may put vp their raging without replie, and beare their stormes with silence: but it cannot bee, but such a man must carrie the brand of a foole; and hee that sees him, cannot but haue this opinion, that hee is a man without wisedome. Hee cannot reuerence him in his heart, hee cannot but yeeld, that the saying of the holy Ghost is true, *A foole is a day is knowne by his wrath*: you can hardly find a fooles heart without some coale of fretting and anger. Lastly, weigh the punishment, which it deserueth and draweth vpon vs (if it bee not pardoned and healed) euen the fearefull iudgement of God. Mat. 5, 22. And these bee the meanes to keepe one from this first inward breach of this commandement: *viz.* from carnall, fleshly, and sensuall anger; that comes from the diuell, which hardens our brothers heart more, and hinders our selues from doing the good, that else wee might and should doe. Prou. 12. 16

The second breach of this sort, is enuie: which is, a bitter affection, against the prosperitie and the preheminence of another. An hatred of our brother, in regard of some good thing that hee hath, which wee would haue, but cannot. Thus the diuell was a murtherer from the beginning, in that he carried such an enuie to our first parents by reason of their good estate; as that hee neuer rested, till he had brought them into as bad case, almost as himselfe. Thus also *Kaine* bred enuie so long in his heart, till he practised the slaughter of his brother with his hands: For, hee carried such a malice to him in his heart, as that hee could not afford him a good word, or countenance. And what was the matter? His brother was liked of God and better accepted, then himselfe. But what fault had hee done? This was all, God loued him better, for hee was more holy and vpright. But indeede a proud heart thinks all lost, that comes not to it selfe. So *Ioseph's* brethren carried a froward affection against him, and gaue him all churlish lookes, words and intreatie. And how had *Ioseph* offended them? what wrong had hee done? what euill had he spoken or practised? Surely none. But hee behaued himselfe so well and honestly, that his father did esteeme of him, and loue him better, then any of them: and therefore they tooke Enuie.

great

great scorne, that any should bee preferred before them in their fathers fauour. But, had not hee deserued it? They will not consider of that; they cannot endure, that their father should loue any better then them: and therefore they will make him away.

Now how grieuous a sinne this is, it will appeare, if wee consider the causes and effects of it. The causes are, pride, and abundance of selfe-loue, but exceeding want of true loue. For loue enuies not; but selfe-loue and pride would haue all themselues, and thinke that they are wronged, if an other haue any thing more then they. Then the effect that it brings after it, is, actuall murther, if it bee possible, as in the former examples: and the Pharisies (who when they began to beare a grudge against Christ, because hee had better gifts and more account among the people, then they had) could not bee quiet till they had nailed him to the Crosse. The enuious person also is a two-fold murtherer, and kilies after a double sort. For, first hee hates his brother for those good gifts, in regard whereof hee ought to loue him so much the more, (for, as God doth giue more graces to any one, and so shewes his loue more vnto him, so is it our dutie, both to bee contented with Gods dealing, as also to show our loue & kindnesse the more, because God shewes his) but now hee hates him for this cause: *and hee that hates his brother in his hart, is a manslaier.*

1 Cor. 13. 4

An enuious man, a double murtherer.

1 Ioh. 3. 5

Secondly, hee is also a murtherer of himselfe: for *Enuie is the rotting of the bones*, hee eates vp his owne heart, and impaires his owne strength. And therefore, as the drunkard and glutton is a murtherer, because hee weakens himselfe and hurts his body with excesse; so bee those also, that by this cursed affection, do dry vp their blood, and consume their owne bones. *Caine* sets his crueltie on worke, first in his owne bodie, and was vnnaturall against him selfe; and against his brother. First by grudging and repining hee greatly distempered himselfe, disfigured his countenance, made himselfe looke pale, consume and waste: and then hee fel to take his brothers blood, for a medicine to ease his paine. An enuious person then

Prou. 14. 30

Genes. 4. 5

then is guilty of murther two waies: Firſt, for hating his brother, whom he ought to loue as himſelfe. Secondly, by entertaining ſuch a fretting canker, that eateth vp his owne body which hee ought to preſerue.

Now the way to keepe out this monſter, is to get ſtore of charitie into our hearts: for then wee are armed and fenced againſt repining at anothers good. When ſhall you haue a louing mother grudge at her childes beautie, goods, good name, or ſuch like? When will ſhee thinke her child doth too well, and bee ſorrie becauſe hee is in ſo good an eſtate: Surely neuer. And why? becauſe ſhee loues him. And this is a buckler againſt all enuie. So much for the inward breaches of this commandement. The outward follow. Remedie againſt enuie.

And firſt by geſture, by any diſdainfull and froward action or behauiour, done to deſpight, grieue or contemne our brother. As, Chriſt condemnes the ſaying of *Raca*, which is not a word ſignifying any ill name, or reprochfull tearme, but a cutted anſwer, ioyned with a ſcornefull and contemptuous behauiour, to diſgrace our brother. As if one ſhould ſay: What, you ſir? or ſuch like: when the vntoward diſdainfull cariage of the bodie, to grieue our brother, makes it a ſinne. And ſo the wicked perſons firſt practiſed murther againſt *Steuen*, in their geſture; for they gnaſhed their teeth at him. And ſo Luk. 16. 14. when Chriſt had ſpoken againſt couetouſneſſe, then the Phariſies, and ſo many as were couetous, ſnuffed at him, they would haue him know that they ſcorned to be controlled by him, & therfore they make but a puffe at him and his ſermon. And ſo *Iacob* was driuen away from *Laban*, by his euill & hard countenance, and cariage of himſelf, for hee could not looke vpon him in peace, as at other times; but his viſage was ſowre and lowring (as *Iacob* ſaith to his wiues) and therefore he could tarrie with him no longer. Diſdainfulnes. Math. 5. 22. Geneſ. 31.

And this is ſo much the worſe, if it bee in an inferiour towards a ſuperiour. As if the childe or the wife ſhall ſharpen their face, and looke frowninglie and maliciouſlie vpon the parents or husband: this is a great offence: and how euer they may account it a ſmall matter; yet thoſe, againſt whom it is done, feele what griefe it brings, and that they could with

with more ease suffer a greate wrong from another, then such a dogged looke of them.

First then, wee are forbidden here to grieue others, by carrying our selues in countenance and behauiour rudely and vngratiously towards them. Secondlie in word, by prouoking tearmes, as Christ saith, Math. 5 22. *Hee that calles his brother foole, is worthie to bee punished with hell fire.* And *Paul*, 1. Cor. 6. 10. reckons them in the number of adulterers, buggerers, and such like filthie persons, and saith, that *no railer shall enter into the kingdome of heauen.* And Christ saith, *Wee* Matth. 12. 36 *shall giue account for euery idle word.* Then if God bee so iust a iudge, that hee will not beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how doe they think to speed, that haue not onely abundance of wast words, but their mouth also is full of cursing and bitternes, on euery light occasion? If they bee crossed but in the smallest matters, and euen a little moued, their mouth runs ouer with all manner of railing and cursed speaking, such as is not meete to be named among Christians. Those therefore that find themselues guiltie of this, that they bee so easily prouoked to such foule and reprochfull tearms, must confesse before God, that they bee miserable breakers of this Commandement. For venomous & spitefull speech wounds sore, and strikes to the hart, and often dries vp the blood with sorrow and vexation.

But that we may be freed from this euill tongue set on fire of hell, wee must pray to God; first to set a watch before our mouthes, that wee may not speak vnaduisedly. And secondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth speaks. That is the guide of the tongue, and (as it were) the ware house to the mouth: and looke what stuffe good or bad is laid vp in the ware house that you shall see stirring abroad in the shop. The tongue no man can tame, but God can tame it: to him therefore wee must runne, that he would take away the euill of our hearts, and set such a watch ouer vs, as that wee may speake good and wholesome speeches, profitable to Gods glory, and the good of our brethren. So this Commandement is broken in word.

Iames 3. 6
Remedies against an ill tongue.
Psal. 141. 3
Matth. 12. 34
Iames 3. 8

Now it followeth how it is broken in deed: and that

first

firſt when one ſtrikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to be puniſhed by the Magiſtrate, by inflicting the ſame hurt vpon him, that hee in the heate of reuenge hath done to another: *An eye for an eye, hand for hand, foote for a foote, &c.* And this is moſt iuſt, that he ſhould drinke of his owne cuppe. Hee thinkes it a light matter in paſſion, to ſtrike out ones eye: therefore hee ſhall feele himſelfe how ſmall a thing it is. Hee makes it a ſmall thing to cut off a legge or an arme: well, if hee like it ſo well, he ſhall make triall in himſelfe how good it is. All which ſhewes, that God doth exceedingly hate this fiercenelſe of men, to runne vpon their brother in reuenge. Leuit. 24 19.

Reuengement what wrong it doth.

And that wee may the better ſee the vnlawfulneſſe of this ſinne of reuenge, conſider what wrong he doth vnto the partie, and vnto God, and to himſelfe that would bee reuenged. Firſt, concerning the perſon on whom he ſeekes reuenge, he takes vpon him to puniſh him, without any calling or authoritie, and therefore is iniurious. But, may I not doe to him as hee did to mee? No: God giues no ſuch allowance; but bids vs doe as wee would bee done vnto: therefore one goes beyond his commiſsion, and for this cauſe doth iniurie. Then, to himſelfe hee doth wrong that ſeekes reuenge: for it imbitters his enemie more, and makes him more mad againſt him: and then he is not ſure to ſpeed better, but he may get more hurt to himſelfe: and if hee be too ſtrong for the other yet hee hates him more, and watches to doe him miſchiefe. And beſides, he ſtrips himſelfe of Gods protection, he neither can pray for a bleſſing, nor haue a bleſſing; becauſe he is out of Gods defence: he promiſeth no ſhelter, neither do his Angels watch ouer him that is out of his waies. Therefore hee is ſubiect, either to hurt another, and ſo to imbitter him more; or to bee hurt by another, and then hee hath no comfort: for he ranne into his owne danger, and ſought his owne harme. Pſal. 91.

Laſtly, he wrongs God moſt of all: for he takes his office out of his hand: for God hath ſaid, *Vengeance is mine and I will repay.* Who made you a Magiſtrate to take Gods roome? Rom. 12. 19.

What commission haue you to lay hands vpon his image? But If I suffer this, he would alwaies be medling and quarrelsome, I should not haue any quiet by him. But God saith, I will repay. Thinke you, God hath left gouerning the world? or is he a sleepe that he cannot see these troublesome persons? or doth he want iustice, or power, that he cannot, or will not punish them sufficiently, but you must needes rush vpon the bench, and be plaintiffe, iudge and executioner your selfe? Nay, you doe great wrong; he hath said, I will doe it, and will you presume to steppe before him, and say I will doe it my selfe? But, God is fittest to reward & reuenge iniuries: for he is not partiall, and he tries the hearts, and sees all circumstances why hee hated you, how long, and with what minde he did thus, and thus vnto you: and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselues here, they would cut a great deale too deepe, or else to be too sparing. But sith God can do it in best time, in best measure, and in best manner, and hath said hee will doe it, what should you doe medling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place?

Actual murder. Now, for actuall murder, it is either { Secret: or Open.

1. Kings 21. Secret by poyson, or some cunning deuice, such as was *Ahabs*. He would not openly murther *Naboth*, but yet he lets *Iesabel* haue his ring, and consents to, and conceales the matter of that cursed and bloody fetch against *Naboth*. Therefore

2. Sam. 11. the holy Ghost tearmes *Ahab* no better then a murtherer. In like case *Dauid* would not slay *Vriah*, with his owne hands, nor by the hands of his subiects, but hee puts him in the forlorne hope, casting him in such a perill, that hee could not escape, and that also with a desire of his death, and then by this plot he thought to couer all: but God hath discouered, both to himselfe, and to the whole world, that *Dauid* was guilty of murder. So much of secret murder. Open murder is committed when one doth, with his owne hands, openly and willingly take away the life of a man.

This

This is condemned, Gen. 9. 6. *Thou shalt not shed mans blood.* The reason is added; *For he was made in the Image of God.* This is therefore to deface Gods Image, and as it were to raze the Princes picture and great seale. Yea, this things is so hatefull vnto God, that he commands, that if a beast slay a man, hee must bee slaine, and his flesh not eaten. Exod. 21, 28

Now, if God would haue a beast stoned that slaies a man, although he haue neither lawe nor reason to restraine him: much more those are worse then beasts, that hauing Gods commandement, & humane reason to hold them backe, yet by these barres cannot bee kept in from violating the Image of God, and spoiling the life of man. Besides, they haue seene how ill murderers haue sped. As *Caine*, what a curse, what a brand did God set vpon him, that he was alwaies a runagate and a vagabond, and could finde no rest vpon the earth? And Numb. 35. 37. it is said that the land is defiled by blood, and cannot bee made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they bee neerer bound in any linke or bond to him that doth this wrong, as a brother the brother; a childe the father: the wife the husband, & such like. This makes the sinne a great deale more hainous and odious. But most monstrous and vnnaturall of all is it, for one to lay violent hands vpon himselfe, to whom hee is bound by all bonds. For though one be neere to father & mother, &c. yet himselfe is most neere to himselfe, and hee ought to haue most care of himselfe: therefore for one to rend his owne soule and bodie asunder, is most horrible, and breakes most bonds of God and nature: and this no beast will doe. Sometime they will teare and gore one another; but no beast was euer in such extremitie of paine or miserie, as that he would rage against himselfe, and seeke to depriue himselfe of life. And this is noted of most impious and desperate persons, as *Iudas* and *Achitophel*, which were first barbarous and cruell to others, and then at the length they turned the point of crueltie, against themselues.

Therefore this should make vs pray to God to preserue vs from this highest degree of murder, and most hainous and

execrable cruelty. For the cause that one growes to this
1 (more then beastly) rage and cruelty against his owne body,
Cause of killing one selfe. is first a monstrous pride, that he will not bee at all, vnlesse he
2 may be as he list himselfe: hee will not submit himselfe to
Gods will. Secondly vnbeleefe; that hee hath no faith in
3 God, nor euer lookes for a good issue out of troubles. Third-
ly (vsually) from extreame cruelty to others: as *Saul*, when he had been bloodilie minded against the Priests of God, and *David*; hee made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent against *David*, and carried an earnest thirsting after his blood, and then at length he fell to bee as ill minded towards himselfe, when hee was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuie and hatred, and take heed of reuenge, and God will keepe vs from murder. He that makes conscience and prayeth against the least, shall keepe himselfe safe from falling into the greatest. Thus much for things forbidden in this Commandement.

The thing commanded generally, is to loue the welfare and safetie of our neighbours soule and bodie, as our owne: and the particular duties that in it are giuen in charge, are
Meekenesse. either inward or outward. The inward are two, meekenesse and compassion. Meeknesse is a milde, quiet and louing disposition of the heart, and a kinde and curteous affection to our neighbour, This is commanded. Ephes. 4. 32. *Be ye curteous one to another, and tender hearted.* This curtesie hee opposeth to anger and bitternesse, which hee had named in the former verse, as breaches of this Commandement. And there be reasons why men should carrie tender and meeke affections toward their neighbour. The first may be gathered out of Esay 58. 7 *Hide not thy selfe from thine owne flesh.* Wee haue one God, one Father, and are (as it were one bodie, and therefore must be like affected one to another, as members of one bodie. Another reason is, 1. Pet. 3. 4. *A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman is as true of the man; that whosoeuer is of a meek and quiet spirit, he is in high account

and

and fauour with God and his Angels. As contrariwise, a froward and contentious person (be he as conceited of himselfe as he will) is base and contemptible in the eyes of God, and of all Gods children.

Now, the branches and parts of this meekenesse, are first to forgiue one another: as in the place of the Ephesians before. *Bee yee curteous, forgiuing one another, as God for Christs sake forgaue you.* Meeting with an obiection that might be made: Why? I am as gentle, affable and quiet, as any man can be, so long as you doe not wrong me nor disgrace mee: but indeed if you doe mee iniurie, or crosse me of my will, then (you must pardon me) I am something passionate. I cannot indure it. Can you not indure it? what can you indure then? surely no more then a Beare or a Lion, or a beast can. But, a Christian meekenesse will forgiue and forget iniuries and wrongs: It will not onely be kind to the kind, and shewe curtesie for curtesie (for this the veriest reprobate and deepest dissembler in the world may doe) but it will ouercome euill with good, it will be kind to the vnkind, and put vp wrongs and offences. And as he lookes for pardon from God for far greater matters: so he will not sticke, easily to giue pardon for these lesser things, But he that cannot bring his heart to this, to forgiue his enemies, and doe good vnto them, hath not yet attained to the first step of the duties required in this Commandement, *Thou shalt not kill*: and therefore can much lesse attaine to the latter and greater. Forgiuing one another.

A second branch, and indeede an effect of this kindnesse, is to construe all things in the best part, to take things in the best sense and meaning wee can, not to bee suspicious and misdeeming. For this ill construction, and wrong interpretation of things, by haling and wresting them to the worst sense, is a meanes to fill our owne hearts full of bitternes, and make vs ready vpon euery occasion to fall to brawling and contention with other men. When one shall haue these doubts, Perhaps he thinks thus of me, it may be he had this meaning, or did it to this ill intent, this will marueilously infect and leauen the heart with malice and hatred. And therefore Rom. 1. 29. it is set downe as a note of an euill man, that Construing things in the best part.

hee takes *all things in the worſt part.*

But a curteous and meeke man will bee ſure, if a thing may be expounded one way better then another, to take it in the beſt ſenſe, and make the beſt of it.

A third branch and effect of meekneſſe, is, to ſeeke after peace, to bee a peace-maker, to ſtudie to preſerue and maintaine vnitie and loue, as it is ſaid, Pſal. 34. 14. *Seeke peace and follow it*: as if hee ſhould ſay, Peace is a iewel moſt pretious, which if one labour for, he may finde, otherwiſe he cannot.

Yea, but will ſome ſay, How can I get it? it flees from me. I would faine be friends, and he will not: I ſeeke peace, and kindneſſe, but he is froward, and I can finde no good intreaty at his hand. Well, yet follow after it: though it run from you for awhile, purſue ſtill, and at length you ſhall finde it; and that to your great comfort.

When a man followes peace.

Now then a man followes after peace, when he auoides all things that might breed iarres, and miniſter occaſion of offence. For many there bee, that would ſeeme deſirous of peace, and to haue men thinke well of them, and deale kindly with them: but they care not how they behaue themſelues, and what they doe to offend and grieue euery one, and to ſtir them vp againſt them. But kindneſſe will do euerie thing, that may winne peace; and auoid all things that may hinder it, or breed ſtrife; yea, he that is truly meeke, will rather, in matters belonging to himſelfe, part with his owne right in ſome part, and bee content rather to want ſomething that is due vnto him, then he will raiſe vp contention and ſtrife. And he that doth not thus, is not truely curteous, and therefore alſo not much ſet by of God.

Compaſsion and pitie.

The ſecond inward dutie is compaſſion and pitie. The former belongs, and is to bee performed to all men, euen in time of their greateſt proſperitie: but this is proper to thoſe that are in ſome affliction and miſerie. Now this compaſſion and mercie, is to haue a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that bee weake, and ſo to fulfill the lawe of Chriſt. This is commanded, Coloſ. 3. 12. *Now therefore as the elect of God, holy and beloued,*

Rom. 12. 15.

Gal. 6. 2.

beloued, put on the bowels of mercie. Hee wisheth them, as they would bee sure of their election, and haue a sound note of their holinesse, and that God loued them, so to put on the bowels of mercy, let the miserie of other men enter into their hearts, and make their bowels yearne, euen as if the case were their owne.

Now this compassion and feeling must bee both to the soules and bodies. As for the soules wee haue an example of Christ Iesus, that seeing the people as sheepe without a shepheard, in an hard case for matters of their soules, hee had compassion and mourned in his soule for them. And so hee wept ouer *Ierusalem*, when hee saw them so stubborne and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith, 2. Cor. 2. 2. 4. when he heard of the incestuous man, he wrote vnto them in many teares, and in as much sorrow, almost as if the sinne had beene his owne. But contrary to this, is the mercilesse and pittilesse behauiour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pitie vpon them, as that they despise and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them or grieue for them, to their helpe and amendment: yea and worse then that, many be so diuelishly minded, and so resemble the diuell their father, as that nothing reioyceth them more, then to heare of anothers fall: especially, if he haue beene a professor, and stood for religion: then if he slippe, it is such good newes, and makes them so glad, as if they had gotten a great bootie. But, little doe they knowe, how they sinne against their owne soule, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may finde the same intreatie, and others shall reioyce and mocke at their fall, as they haue done at the fall of Gods seruants. And indeede a pittilesse heart towards other mens slippes, is the next way both to make them selues fall into the like sinne, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, we must bee touched with the griefes of others: as Heb. 13. 3.

Remember those that are afflicted, as if yee were also afflicted: and wee must bee as members of one bodie. Now we knowe that the members bee all partakers of the same griefe and paine. If any one (yea but the meanest) suffer any thing, the rest also are partakers thereof: and so if we haue that loue that ought to be in the hearts of Christians, wee cannot chuse but feele (in some part) the afflictions of Christians. As this the example of *Iobs* friends sheweth. Iob 2. 11. It is said, that hauing heard of the miserie whereinto *Iob* was suddenlie cast, they came to him, not as the common custome is, to bid him bee of good cheare, and wee hope you shall doe well: but they came to lament with him, they wept with him, and rent their cloathes, and sat downe with him mourning. They (hearing their friends woe) would let him knowe that they were touched with it, and therefore they shewe it by mourning, and sitting in the dust, making his case theirs, so neere as might be. And if one bee thus throughly and sensibly affected with other mens sorrowes: this good effect will follow, that they will be very readie and willing to relieue them, and do works of mercy to them. As if one part of the body be troubled with ache and paine, you neede not make a long oration to stirre vp the other parts, to vse their best means to ease and helpe it, for they are partakers of the griefe.

The good that growes by a sensible feeling of others miserie.

But for want of these bowels of mercie, it comes to passe, that men bee so hardly drawne and haled to any worke of mercy, that it must bee pulled from them by maine strength; and so many arguments, so many reasons, so manie inducements must constraine them to it, before they will yeelde: and then, when all this is done, they bestow a thing of no value, nothing to the purpose. And they that bee bountifull and liberall enough in matters of lust & vanitie, be so sparing in workes of mercie, that none can hardlie wring a pennie from them, by all the perswasions he can make. And what is the cause they be so slowe and vnwilling? Because they neither haue, nor will haue any sense of other mens miseries, but put away all consideration, and regard of these things, and giue them selues wholly to pleasure. And in those matters which will cost them many teares, and

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bring them no good heereafter, but much sorrowe, they care not how farre they run, and what charges and expenses they bee at: but for workes of mercy, and duties of compassion, that will further their reckoning, and comfort their soules, and do good to the Church and Saints of God, they come off so slowly and heauily, as though all were lost, which is that way bestowed. And the reason is, because they haue an heart merciles and voide of compassion.

Amiable behauiour.

Now the outward duties follow: and they are three in number specially to be regarded. The first is an amiable and louing behauiour of ones selfe towards others. For, as a sowre looke, and an austere contemptuous gesture, breakes this Commandement (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruit of loue, and a part of keeping this Commandement, that one should by all good and gentle carriage of himselfe, shewe his readinesse and willingnesse to doe good, so neere as hee can to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimonie of his humble and louing heart, That where he came, he was very curteous to all men, euen to Infidels, and men of a false religion, and did carrie himselfe in all good sort vnto them. As, when hee had to deale with the Hittites: First, he bowes himselfe in all curteous manner, and then his words were gentle, and all his perswasions mild and kind: and when they willed him to burie his dead in any of their sepulchers, he giues them heartie thankes, and with the like curtesie and good speech as afore, propounds his request. And this gentle dealing did so winne the hearts of these heathen people, and made him so well esteemed and accounted of amongst them, as they say to him, thou art a Prince of God amongst vs, and would denie him nothing. And so when hee met with the Angels, which hee tooke for no other then common trauellers, hee saluted them, bowing his bodie in all humble sort, gaue them good termes, and called them Lords, and intreated them to eate a morsell with him. And by this affabilitie and kind vsage of himselfe, he did not onely get fauour and good account with them among whom hee liued, but hath gotten credit to this day

Gen. 18.

day, and shall to the worlds end; that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sowre, careleſſe or disdainefull: but hee shewed himselfe kinde and amiable, euen to the meanest: and if wee will bee reckoned among *Abrahams* children, wee must treade in his steppes of gentlenesse and modestie: for proud lookes, and scornefull and disdainfull behauiour are not onely odious to men, but also most abhominable to God himselfe, as appeareth Prouerbs 6. 17. *These sixe things doth the Lord hate: yea seuen are abhomination vnto him.* A proud looke, a lying tongue &c. Prouerbs 6. 17.

Swaggerers and their behauiours.

But wee see on the contrary side, that many doe this now for their credit, and thinke to be esteemed by looking high: as swaggerers and ruffians, that haue no grace in them, nor outward thing to commend them. These abiect base persons, the scumme and froth of all the earth, rude in behauiour, wicked in heart, and careleſſe in life, thinke, if they can looke big, and carrie a proud and disdainefull countenance, and ouercrow euerie man, and care for no man, scorne their betters, and preferre themselues before al, then forsooth they be men of some name, they shall be accounted of, and they be worthie to be looked after. They thinke to get credit by contemning euery body, and to be had in account, by making no account of any. This is their courage, this is their valour, and they haue nothing to grace themselues with, but this kinde of rudenesse. But in truth this disgraceth and discrediteth them, this proclaimes their shame, and shewes that they be light and empty of all goodnesse: and though they had many good parts otherwise, yet this would burie all, and make them contemned in euerie mans heart and eye, because they be so scornefull and contemptuous to euerie one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for any, but set them all at defiance and at nought: therefore euerie mans hand was against him, they set as light by him: and these also haue an *Ismaels* reward, euery one is their foe, and euerie one speaks of their shame: and what haue they gotten now? For they

that

that will be honored muſt honor, and they that will be kindly dealt withall, muſt deale kindly with others. He that looks for an amiable behauiour from others, muſt ſhew an amiable behauiour to others.

The ſecond outward dutie is to defend the oppreſſed, and ſuccour thoſe that ſuffer wrong; a thing much commended in *Iob*, that hee pulled the prey out of the Lions mouth, and ſought out the cauſe of the poore, hee was a father to the fatherleſſe, and husband to the widow. And this did comfort him in time of his trouble; more then all the wealth in the world. This is commanded, Prou. 24. 11. *Deliuer them that are drawne to death, and wilt not thou deliuer them that are led to be ſlaine? If thou ſay, Behold I knew it not; hee that pondereth the hearts, doth not he vnderſtand it: and hee that keeps thy ſoule, knowes he it not? will hee not alſo recompence euerie man according to his workes?* Hee ſhewes, that if we ſee thoſe that bee vnrighteouſlie drawne to death and oppreſſed, wee muſt not ſtand by and ſay, Alas, who euer ſaw ſuch a world as this is? who euer ſaw ſuch dealing? but we muſt put to our helping hand, and labour to our power, and as farre as we can, to reſcue them and deliuer them: for (ſaith he) wilt not thou preſerue them? as if hee ſhould ſay; Art thou ſo mercileſſe, that thou wilt not helpe the oppreſſed? But then hee meetes with our excuſes, which wee are readie to make in ſuch caſes: Alas, I knew not that he had ſuch neede of my helpe: and if I ſhould meddle, I might bring an old houſe vpon mine owne head, and trouble my ſelfe, when I needed not. But he cuts off all, ſaying, Doth not God ſee thee and know thine heart? as if hee ſhould ſay; Well, theſe excuſes may dazle mens eyes, and make a faire ſhewe, with them that can ſee nothing but ſhewes: but God lookes not ſo much to the tongue, and what one can ſay for himſelfe, but he ponders the heart, he doth not ſee it lightly, but knowes and conſiders euery particular thing and circumſtance, and therfore there is no ſhifting nor doubling when he comes to take triall of vs. And hee knowes that all theſe excuſes come from ſelfe-loue, and the loue of lucre and commoditie, that one might ſpare coſt and liue at eaſe, and rather ſee another Iob 29. 16. 17.

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oppreſſed with wrong, then hazard himſelfe any thing to helpe him. And laſt of all, hee ſaith, You that be ſo loth to ſuffer a little trouble, and bee at a little charges to helpe another man in his miſerie, knowe you not that God recompenceth men according to their workes? that hee cauſeth them to reape like for like? and may not you come to the like miſerie your ſelfe? and then, becauſe you had no heart, nor will; to helpe another, you ſhall ſee others ſitte as quietlie by you, and not venture to miniſter any ſuccour vnto you. But many men are ſo poſſeſſed with ſelfe-loue, and ſenſleſſeneſſe of other mens wrongs, as if they were things done in a farre Countrie, and in another age; as thought it nothing pertained to them, they haue nothing to doe with them. Others proceed a little further, yet come farre ſhort of that compaſsion which God requireth; their mercie is onely in words: Alas, I am ſorrie, and it is pittie that honeſt men ſhould bee thus wronged: but they neuer put to an hand to helpe, neyther will they bee at paines nor charges to eaſe and deliuer the oppreſſed: yea moſt men beare this mind, that they could take more paines, and bee at more coſt to pull one of their owne beaſts out of the ditch, then to pull a poore wronged Chriſtian out of the pawes of the perſecutor. But *Ionathan* was not of this minde, hee ventured his owne life to ſaue *Dauids*, and deliuered him out of the hand of *Saul* his father: though it ſeemed, *Dauid* onely ſtood betwixt him and the Crowne. And *Obadiah* being the Kings Steward, when *Ahab* his maſter raiſed an hot and ſharpe perſecution, and would haue ſlaine all the *Prophets*, and hee ſhould haue eſcaped but hardlie, in likelihood, if his Maiſter had perceiued that hee had borne any fauour vnto them: and the famine was ſo great, that no bread nor water almoſt could bee got for money, ſo that it was not onely dangerous, but exceeding chargeable, to feede an hundred Prophets now, whom the King ſought with all violence to put to death; yet (notwithſtanding all theſe impediments) hee ſtood faithfully for God and his Prophets, and kept them with bread and water ſufficiently in the heat of perſecution, and in the extremitie of famine. *Rahab* alſo (ſo

1. Kings. 18. 4.

ſoone

soone as she had any sparke of religion, and the feare of the true God) defended the spies, and that with the hazard of her owne life. For (when the King would faine haue gotten them, with purpose to haue slaine them) she hid them, and saued their liues; and by that meanes also saued her selfe, and her household; and had this priuiledge, that afterwards Christ Iesus came of her stocke and posteritie.

But on the contrarie, most hellish and cursed of all are those, that be so farre from helping and succouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it one to another, as verie ioyfull tidings, that makes them merrie, and they put an hand to it, and to their power helpe it forward. These shewe themselues professed enemies to God and his seruants, and miserable vassals to sinne and Satan; and therefore (vnlesse they preuent) iudgement without mercie will bee vnto them: as they loued mischiefe, so it shall come vnto them: and as they were farre from mercie, so it shall be farre from them.

The third and last dutie here commanded, is, to shew mercie to the needie, that want, according to our abilitie, and their necessity. This Christ commands, Luk. 12.33. *Sell that ye haue, and make you bagges that waxe not old.* Where Christ exhorting them to bee mercifull, meetes with a common obiection: Indeede I would willingly bestowe something vpon Christ, but alas I haue nothing to giue. Yet, haue you nothing to sell? Neuer a strike of corne? neuer a parcell of land? no household-stuffe, that you could spare for Christ? If you haue, sell it, and giue it to Christ and his members. Euen as a wicked man will rather sell something to serue his lust, then that hee will haue it vnsatisfied: so doe you for Christs sake, let not him goe vnserued, but shewe that you loue him, as well as they loue their lust. Oh, but if I should sell and giue thus, I should be beggered. Nay, Christ wilies no man to begger himselfe, but make you bagges. This is such a treasure, as no other is like it: for none other will multiplie, and yeeld increase lying bvvs; but not that nature, that either of it selfe it will corrupt, and the canker and rust will waste it and bring it to naught, or else the theefe may meet

Shewing mercy to the needie.

meet with it, so that one is in continuall danger one way or other to lose it. But this is such a kinde of treasure, as in it selfe is eternall and growing, and is so surely kept, that no man can depriue vs of it, by force or craft. And then another benefit there is also, *Where your treasure is, there will your heart be also.* This is a good effect, that if one lay vp treasure in heauen, his heart will follow it.

What is the reason, that many men can come so hardly and with such difficultie to speake of heauen, that one may as easilie make a great milstone ascend vp into the skie, as drawe their thoughts to heauen-ward? Because their treasure is not there, they haue sent nothing before them thither.

Worldly men can talke nimbly and readily of grounds, of money and beasts, and such like, because in these they haue laid vp their treasure: and let a man go whither he will, from the one end of the world to the other, his heart will still bee there where his treasure lies: of this hee will talke at his table, in the field as he walkes, and euerie where else, without wearinesse. The treasure drawes the heart vnto it. But these haue neuer laid vp one pennie in heauen, and therefore haue no minde to thinke of it: one may sooner pull their hearts out of their bodies, then put any constant heauenly meditation of God and the life to come, into them. But if a man would let his chiefe wealth be with God, and lay vp his speciall goods in heauen, his cheefe thoughts and speciall desires and meditations would bee of God and of heauen: hee would talke of it as willingly, as constantly, and with as little tediousnesse, as the most couetous man speakes of his money and cattel; and nothing should be so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And Prou. 11. 17. it is said, *He that is mercifull to the poore, rewards his owne soule.* As if he had said, Euery man will yeeld, it is a good thing to be beneficiall to himselfe, and doe good to his owne soule: but this is most certaine, that nothing in the world, no purchase, no bergaine shall bring so much profit to the soule, as a mercifull heart, and a liberall hand, to bestow his goods vpon poore Christians, the members of Christ Iesus. So the Apostle saith, 2. Cor. 9. 6. *He that sowes,*

sowes liberally, shall also reape liberally. It is otherwise in this matter, then it is in mens ordinarie husbandrie: for, let a man sowe neuer so good seede, and vse all diligence in preparing the ground, yet sometimes hee loseth much labour and is disappointed of his hope.

But heere it is certaine, one shall haue a good haruest, nothing shall hinder this crop. If one sowe but a cup of colde water, for conscience, and in loue, it is sowne vpon Christ Iesus, he is the ground: as in Matth. 25. 35. *I was hungry and thirstie, &c. yee fed and cloathed me.* Therefore, vnlesse wee thinke that Christ will be a barren ground; it is most certaine, that hee that scatters seede heere, shall finde a large increase. That which is cast abroad in mercie, shall returne againe in goodnesse: the more good a man doth, the more good hee shall receiue: and that certainely, because God will restore it. And there is nothing more effectuall to continue the good estate and prosperitie of a familie, then when the gouernour thereof, is full of mercie and good workes: as appeareth Psal. 37. 26. the righteous is euer merciful & lendeth, and his seed is blessed: & Prou. 21. 21. he that followeth after righteousnesse & mercy, findeth life, righteousnes & honour.

Rules that one may do the duties of mercy aright.

Now that one may doe this duty of mercy rightly, so as it may bee pleasing vnto God, and bring comfort to his owne soule, these rules must be obserued.

First, out of Micha, 6. 8. *Deale iustly and loue mercy.* Iustice in getting, must be ioyned with mercie in bestowing: that must be well gotten, that is liberally giuen: or else it is but to rob one to giue to another: to take it from the right owner, to whom God hath giuen it, to bestowe it on another that hath no right to it. As *Samuel*, 1. Sam. 8. 14. saith of the ill Kings, that they would take away the peoples vineyards, and fields, and oliues, to bestowe them on their seruants, and on whom it pleased them. This is not mercie, nor to be accounted liberalitie: neither doth it deserue any better name, then theft. As many among vs care not how vniustly they get, whom they pinch, whom they oppresse, whom they wrong: but when the time comes, that they thinke to shewe their liberalitie, and to let all the world haue a taste

of

of their bountie, then no man ſhall bee put backe, but they will keepe open houſe, and euerie man ſhall haue his fill for a time; and now they thinke they haue quit themſelues well, and you muſt account them very liberall, and bountifull Gentlemen, Nay, firſt let them be iuſt, and then they may be mercifull; but till then, all is oppreſſion, robberie, and ſpoiling.

Men muſt be iuſt, before they can be mercifull.

And many idle Miniſters that get many benefices into their hands, and make themſelues fat with the peoples blood, yet to purchaſe to themſelues ſome vaine glorie, they will be content to make ſome counterfeit ſhewe of liberalitie once or twice in the yeere, they will come to the people, and feaſt them, and ſpare no coſt, for a meale or two, but they robbe their ſoules to feede their bodies; and vnder pretence of this hoſpitalitie, they make a prey of the ſoules of the poore people. But they ſhould doe as *Zacheus* did, firſt reſtore the ill gotten goods, and then of the reſt that was their owne, they might be mercifull and doe good: for it is no liberality to be lauiſh of ill gotten goods.

Chearefull giuing.

Secondly, it muſt bee done liberally without grudging or murmuring: as 2. Cor, 9 7. *God loues a chearfull giuer.* It muſt not be wreſted from vs, but come willingly and freely; or els the praiſe is loſt. So Prou. 3. 27. *Withhold not the good from the owner thereof.* Hee makes the Chriſtian neighbour that is in neceſsitie, an owner; euen one that hath good right and title to our goods, according to our abilitie. For God hath giuen it vnto them, and it is their due: therefore hee ſaith, withhold it not from him, but giue it readily, put him not backe, but let him ſee that thou art glad to do him good, and that it is a delight to thy ſoule to helpe him in his neede. So Chriſt ſaith, that the poore widowes farthings was more in Gods account, then all the large offerings of richer men for moſt of them gaue ambitiouſly, and ſome Phariſes meritoriouſly, to bind God vnto them, and make him beholding vnto them; but ſhee did not looke to credit: for it was rather a diſcredit to caſt in her mite among the great gifts of the proud and wealthy, neither did ſhe thinke to merit any thing at Gods hand, but deſired to pleaſe God. That which

ſhe

she had, though it was but a little, shee gaue very freely: and therefore God accounted it as a very great gift. Therfore wee must looke that our gifts be free-will offerings, and come voluntarily, and then they shall bee well accepted.

Thirdlie, wee must looke to doe good, especially to the houshould of faith. Though a man should doe good to all mankind, yet his principall regard should bee to Christians, that where Gods kindnesse appeareth most, there his kindnesse may bee most exercised; and hee must doe most good where God hath giuen most grace. So Mat. 25. That which they did to poore Christians, was accounted as done vnto Christ himselfe, and hee repayeth it as a debt of his owne. Galath. 6.

Which confutes those, that, if they bestow any thing, bee sure Christians shall haue least: but it is done (hand ouer head) without any regard to whom it is done; and euery one shall fare better with them, then hee that is best. There is a certaine hidden malice, and a secret inueterate enimitie to good men: and therefore all worldly men thinke that worst spent, that is giuen to Gods children. And thus much of the things forbidden and commanded in this Commandement; that wee doe the one, and auoid the other.

Hindrances from the keeping of the sixt Commandement.

Now certaine things must bee auoided, which are occasions of the breach of it, and hinder the keeping of it. And the first of these is pride: for so much pride as there is in any, so much occasion there is of the breach of this Commandement. For so the holy Ghost saith, that onely from pride contention comes. Hee that is proud, is alway readie to stirre vp strifes: for he will do wrong to any, but he will bee admonished by none. Secondly, hee so spends and ruinates his estate, by seruing his proud lust, that he hath nothing to bestowe in workes of mercie: by setting himselfe so high, he brings his estate so low, that he cannot afford to doe any good; he is alwaies in want and neede, still shifting, and cast behind hand, because hee is too lauish in spending vpon needelesse things, to serue himselfe. As the Sodomites, though they liued in the most rich and plentifull Countrie vnder the Sunne, and that which was fruitfull of all encrease, yet they could shewe no worke of mercie, no good that they could doe: Why? be-

Pride. Prou. 13. 10.

cause they were proud, & thought nothing well spent, but that which was spent in satisfying and seruinge their owne lusts; therfore they could spare nothing to supplie anothers neede. So it is seene, that many poore men are able to doe more good, haue more to lay out vpon mercie, then many that haue rich reuenewes. And why? because these with their reuenewes haue a deuouring sinne, & that is pride, which draweth them drie; so that they may truly say, they haue nothing to giue. They are driuen to wants and necessities, that they can neuer get beforehand, they haue it not to giue, and how can they giue? But why haue they it not? whose is the fault? Is it not therefore, because they haue fed the wasting humour of pride? and that eates vp al which they should bestow on Gods poore Saints? Therefore, who-euer would keepe this Commandement, let him striue against this sinne: for that will make him vnable to doe good, and cause him to bee as dry wood, to minister matter for euery contention.

Couetousnes. Secondly, beware of couetousnesse: for a couetous man cannot but bee cruell. As appeareth Micha. 3. 3 where speaking of couetous mens dealing with their poore neighbors, hee saith: *They eate the flesh of my people, and flay off their skinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.* Hee compareth these greedy minded men not only to Butchers that pluck of the hide of the poore breasts, but also to Cookes that diuide the flesh in pieces, and cut the bones and sinewes asunder.

Hee that is giuen to wicked couetousnesse, cares not what mischiefe fals on another, so hee may haue lucre. Who euer stands in the way betwixt him and his gaine, hee wisheth his death if it will bring him more gayne than his life. If it bee his owne father, hee could reioyce to see him laid in his graue, that hee might haue his liuings. If a brother, so he may gaine by his death, you can bring him no more welcome newes, then that his brother is dead. What euer faire shewes couetous men make, yet their hearts are alway filled with fraud and crueltie.

Lastly, take heed of riotousnes, and drunkennes; for when drinke is in, the wit and grace is out: then a man is such light stuffe,

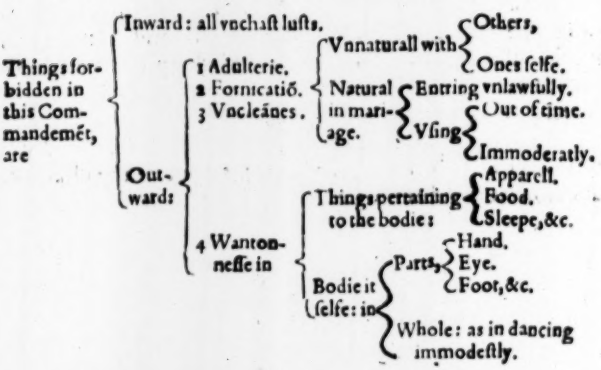
ſtuffe, that the diuell may toſſe him about at his pleaſure. Firſt it hurts the body it ſelfe, and bringes many greeuous diſeaſes vpon ſuch diſordered vnthrifts; and haſtens vntimelie and vncomfortable death vpon them. Secondly, it breedes ſtrife and contention, murmuring, brawling, and wounds without cauſe. For when they went good friends (if drunkards can be good friends) to their pots; all vpon a ſudden, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to ſtab and miſchiefe one another. Prou. 23.29

Thirdly, they ſo ſpend themſelues this way, and drinke vp all their wealth, as that they haue no ability to do any worke of mercie. Therefore pride, couetouſneſſe, and drunkennes, muſt be ſhunned of all thoſe that would keep this sixt Commandement, *Thou ſhalt not kill.* So much of the sixt Commandement, concerning the ſafetie of our owne and our neighbours perſon, and what duties we owe thereunto. Now followes the ſeuenth Commandement, concerning chaſtity, and how we ſhould that way behaue our ſelues.

The Seuenth Commandement.

Thou ſhalt not commit adulterie, Exod. 20. 14.

The ſumme of this is, that wee ſhould keepe away all vncleannes from our ſelues and others, and vſe all meanes to preſerue our owne and our neighbours chaſtitie.



THe' firſt breach of this commandement, is in filthie luſtes and impure deſires of the heart, delighted in, and conſented vnto. Though they bee kept in, and neuer breake forth in word nor deed, yet this very luſt, and deſire it ſelfe, makes one a breaker of this Commandement before God. As our Sauiour Chriſt the Law-maker, and therefore alſo the beſt expounder of it doth teſtifie: *I ſay vnto you, hee that looketh vpon a woman, to luſt after her, hath committed adulterie with her alreadie in his heart.* Matth. 4. 27 They of ould, ſaith he, (meaning the Phariſies) had ſaid, *Thou ſhalt not commit adulterie*, extending the Comman-

Commandement no further, then to the groſſe acts and that they would not haue men commit, becauſe it would bring reproch vpon their name, and death vnto their bodie. But Chriſt requires a far greater purity, and ſhewes that the adultery of the heart is odious to God, as well as that of the body; and that men cannot more eaſily ſee and perceiue that outward filthineſſe, then hee doth the inward. For hee hath pure eyes, that can abide none iniquitie, and he ſearcheth the heart and reines. An vncleane heart, therfore, wiſhing foule things, and meditating vpon filthineſſe, is moſt hatefull to God. Habak. 1. 13

The vſe of this is, to condemne thoſe, that, when they heare Gods curſe againſt the tranſgreſſors of this Commandement, concerning adultery, think, if they haue not broken foorth into the outward action, they are free, and out of the gun-ſhot, this threatnings pertaines not vnto them. But let them know, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and they are liable to Gods curſe, as well as thoſe that offend outwardly. Indeede there bee degrees, and the increaſe of ſinne brings the increaſe of iudgement: and greater ſins ſhall haue more grieuous plagues: but the leaſt fault is ſufficient to condemne them. And they that will not humble themſelues, nor care for inward motions, will (if occaſion bee offered) eaſily bee drawne to the outward practiſe. For luſt hauing conceiued, brings forth ſinne. And hee that will not reſtraine it in the conception, ſhall not bee able to hinder it in the birth. Therefore hee that would not haue ſin borne, muſt not lett luſt conceiue, but labour earneſtly to kil it in the wombe, as it were. For howſoeuer thought bee free in reſpect of the ſight, and law of men, yet it is not free from God, nor from his law, which was not only giuen to reforme and rule the outward manners, but the ſoule alſo, and all the affections. *Vſe.* Inward vncleanneſſe accurſed before God. Iam. 1. 10

Secondly, this ſerueth for the inſtruction of thoſe, which haue thus offended, that they muſt repent and craue pardon at Gods hands, and intreat him, of his mercie, to kill their luſt, and to waſh away the filthineſſe of their heart; that they may not only bee freed from the iudgement of God due to the ſin,

but also may hinder the birth of so filthy a monster, as will proceed of this so ill a conception. In other conceptions it is a foule fault, after the conception to take any thing that may hinder the increase and birth of it: but in this conception, it is the greatest vertue and safest way, to take such a receit as shall quite kill it, that it may neuer come forth to light. And this receit is onely to repent and craue pardon: for else God will bring their secret sinne to open shame, and their inward filthy desire, to outward publique disgrace.

Iere.4.14. Lust should be slaine in the conception.

The means to cleanse vs from filthy affectiõs.

1 Prayer purifieth the hart.

2 Idlenesse breeds lust.

Now the meanes to purge the heart, and to make it cleane and pure from such filthy affections, is, first to pray to God often and earnestly to purifie the heart, and to sanctifie it by his holy spirit: Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon some thing lawfull and profitable. For idlenesse is the mother of foule lusts. As a standing poole (not hauing any course of running) growes filthy of it selfe, and full of Todes and noisome vermine: so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, wherein to breed and ingender all monstrous and filthy lusts. What was the reason why the Sodomites grew so filthy and vncleane, that no people euer vvere so beastly? Because hauing the most fruitfull and aboundant Country in the world (for it was like the garden of God that yeelded them all commoditie and profit) they grew rich, and then did giue vp themselues to nothing else, but their ease and delight. Their nature vvas no worse then others: but their idlenesse so corrupted their hearts, as the diuell had libertie to cast in, and they leisure to pursue all monstrous and vncleane desires whatsoeuer: This was the cause they were so outragious.

Ezech.46.49 Gene.13.10.

3 Temperance in meat.

Also, temperance in meat and drinke, watching and fasting, as need doth require, and as our strength may beare: These meanes (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, and preserue our soules & bodies pure and vndefiled. But if all these meanes beeing vsed faithfully, these lusts will not yet be so ouercome, but stil arise, and still ouer-burden the heart, and set it on fire with ill desires,

desires, and the flesh will not be tamed, then one must seeke the remedie of marriage, and pray to God to giue him a meet yoake-fellow; and then we may look that God will certainly heare our requests. For when wee haue done our indeuour to beat down our flesh, and yet cannot so ouercome it, but that we stand in need of an helpe this way, then God hath called vs to the estate of matrimonie; and as he hath giuen vs a calling so we may hope that he will giue vs such a one, as shal be a comforter vnto vs and an helper both for this life, and the life to come. And so much for the inward breach.

The outward breach of this Commaundement hath many branches: but the chiefe are comprehended by the Apostle, Gala. 5. 19. where he saith, *The frutes of the flesh are adulterie, fornication, vncleannesse, wantonnesse.* These are the chiefe outward breaches of this Commandement. And first, for adulterie: That is committed, when the parties offending are either married or cõtracted: for, if he be either ioyned by mariage or contract, that commits the act, then it is adultery. This is a very high breach of this Commandement, because they *breake the couenant of God.* For, when they come together in either of these knots, they bind themselues by couenant not only one with another, but to GOD himselfe (that hath appointed the ordinance) that they will faithfully and truely keepe their fidelitie one to the other: and therefore if they deale vnchastly, it is not onely vniustly done in regard of thẽselues, but they forfeit their bond to God, euen to the hazard of their saluation, and prouoke his curse, both on the soule and body. And this exceedingly aggrauates the sinne of adulterers. That hauing come in the sight of God, and before Men and Angels, to make a couenant, and there also in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse GOD Angels, men and all, by breaking their couenant in polluting their bodies, directly contrary to the solemne vow vvhich they made vnto the Lord.

Outward breach of this commandement.

Adulterie.

Prou. 2. 17

But, how grieuous, and vile a thing this is, the ill effects that follow of it doe declare. The first is sette downe, Prou. 5. 11. *It consumes the flesh and the bodie.* It is a fire in the

The frutes of adultery.

bones, it breeds fretting and incurable diseases: that, as the sinne makes one lothsome in the sight of God, so the plagues which attend vpon it, will make him lothsome in the sight of men. If one be so audacious as to breake this couenant of God; though men forbeare to inflict that death vpon him, which
uit.20.10 by Gods holy Lawe is due vnto him (for by the law of God the
ut.22.22 adulterer is as guiltie of death as the murderer) yet God meetes with him, and by filthie diseases brings him to his de-
2 serued end. Secondly, Prou.6.26. the holy Ghost saith, it brings one to a morsell of bread, that is, to extreame pouertie. And so Iob 31.12. saith of this sinne, *That this is a fire which deuoures to destruction, and which will roote out all our increase:* this will make spoile and hauocke of all that a man hath.
3 Thirdlie, it consumes not onely the goods and bodie, but there is a further consumption then all this; hee that doth it, destroies his owne soule, as *Salomon* saith, Pro.6.32. Fourth-
4 ly, hee gets a perpetuall blot to his name, Prou.6.33. that he shall neuer bee able to put away, vnlesse hee doe truly repent, and so get it washed away by the blood of Christ, which only will make all cleane. But else he shall haue alwaies a shamefull name, and an ill report. All the braue apparell, all the bribing and colouring in the world, will not couer this blot of the name and estimation. For, hee is a needlesse theefe, not stealing for necessitie, but of presumption, and therefore deserues no pitie. Wee see, that if a theefe vpon necessitie, as it seemeth to him (though indeed no necessitie should make a man sinne) doe filch or steale from his neighbours, men shew some kind of mercie, and doe not altogether so much abhorre it: but when one hath the remedie, and hath professed his thankfulnesse to God for his helpe by mariage, and yet notwithstanding all the good meanes to the contrarie, will breake his couenant, hee is a needlesse theefe, hee shall find no mercie, but hee destroies his soule, and makes his name to stink among men. Fiftly, he that doth commit adul-
5 terie, doth not onely destroy his owne soule, but hee doth what he can to destroy the soule of another also, and so to kill two at once: and in this regard this sinne is worse then either theft or murder. For if a theefe should strip a man of all hee

had

had, and (beſides that) take away his life alſo, the man ſo wronged, were not one whit the worſe man for all this, but his ſoule might goe to heauen, as well as if hee had died in his bed: but he or ſhe, that enticeth another to commit adultery, robs the partie of ſaluation, ſo farre as in them lies. For little doe theſe allurers know, whether euer the other ſhall repent, or bee conuerted from this ſinne. For this is ſuch a wound, as no Phyſitian can lay his hand to heale it, but the holy Ghoſt; no medicine can cure it, but the blood of the Sonne of God. This is not to ſpoile his body of wealth and health onely, but euen the ſoule of life and grace: and this is the moſt grieuous ſpoile and dangerous that can bee commited. For, though one ſhould hurt and wound another: yet there were hope that one might find ſome skilfull Chirurgion to make all whole againe: but hee that hath ſtriken ſo deepely into the ſoule and conſcience, and hath kindled the fire of Gods vengeance in the heart, how knowes hee whether this ſhall euer be heald? And what a fearefull thing is it to bee an inſtrument to draw another into hell, and to incurable and endleſſe miſerie?

Adulterers are wicked theeues.

Laſtlie, beſides all this, an adulterer is a theefe, by intruding his child into another mans poſſeſſion. For, what greater wrong or indignitie can bee offered to a man, then to haue his patrimonie, and all his labours left to a baſtard, the ſeed of his mortall enemie? For of all men in the world hee would bee moſt vnwilling, (if hee knew of it) to beſtow it on him: much rather would hee giue it to a ſtranger whom hee neuer knew before, then to one that had ſo ſhamefully abuſed him; and could better finde in his heart to leaue his goods vnto a vagarant begger, then to that baſtard, whom vnwittingly now hee feedes and cloathes, and who ſhall enioy all his labour. Thus much for the curſed effects of adulterie.

Now the vſe that wee muſt make of this, is. That ſith it is ſo foule a ſin, and yet our nature is ſubiect to fall into it (as *Dauid*, after many corrections and humiliations, after many miſeries and benefits, when hee was somewhat growne in yeeres, and had the remedie alſo, yea and as the corruption of

thoſe

those times was, had many wiues, yet committed this sinne) it should moue vs to vse those meanes and preseruatiues that may keep vs from it. For if *Dauid* did fall into it to his great woe, and to some blotting also and blemishing of his name, then wee must not be secure and thinke our selues safe.

Means to make vs liue chastly in marriage.

Now the meanes to make a man liue chastly in marriage, are these. First, if there haue beene any fornication before marriage, know that this is a secret poyson that lurkes within; and if it be not staied, it will breake out to adultery. Therefore that fire must be quenched by true repentance, and so it shall neuer flame out into further mischiefe, else it will certainly haue his vent: an old fornicator will be a new adulterer. I meane by an old fornicator, such a one, as hath committed fornication before mariage, without repentance: for hee hath a wilde fire within, and will not keepe within long, but will make him burne in lust, as fast as before. And it may be said of him, as God said to *Caine*, Thy sinnes lyes at the doore; so his old sinne lies at the doore ready to catch him: yea, it will let him haue no peace, but lies in wait, hunts and pursues him, and meets him at euery turne, till it hath brought him to nought, vnlesse he by repentance first bring it to nought.

1 Loue between yoak-fellowes in mariage, preserues their chastitie.

This then must be the first care, if one hath been a fornicator, to repent for that. And though one haue not offended this way, yet hee must keepe and obserue this second rule: Euerie married person must labour for pure and feruent loue to his yoake-fellow, as Prou. 5. 18. bee willes men not to follow after the strange woman. But how shall I chuse? he sheweth in the 18. verse: *Reioyce in the wife of thy youth, and delight in her loue continually.* If married persons get feruent and pure loue one to the other, this will keepe them safe. For it is not the hauing of a wife, but the louing of her, that makes a man liue chastly: and it is not the hauing, but the louing of a husband that preserues a woman from whoredome. But if she haue him, and yet hate him, and despise him, she is in danger euery day to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld: for the nature of flesh is, as to be violent before mariage, so to be

ready

ready after to finde occasions of iarres and dislikes: but pure loue is a gift of God, and a spark that comes from heauen, & hath this vertue, to make a man liue chastly. But now if one wil say, Surely I wil neuer be an adulterer, yet for all that cares not for his own wife, but contemnes & despiseth her, he hath no warrant to say so: nay, he takes the next way to bring himselfe into the snares of adultery, by this first breach of a most principall duty of mariage, in that he doth not loue his wife.

Another meanes to auoid adultery, is set downe in Prou. 2.16. *If knowledge enter into thine heart, and wisedom delight thy soule, then shall it keepe thee from the strange vvoman, that flattereth with her lippes.* To delight then and reioyce in the pure word of GOD, and to embrace it in ones heart, this will so satisfie the minde, and content the soule with sweet comfort and delight, as that one shall not need to follow the impure and foule pleasures of the flesh, that are contrarie to God and his word. But if wisdome enter not into thine heart, lust will: and if a man find no reioycing nor pleasure in the word of God, hee is in continuall danger to seeke pleasure in these fleshly and damnable lusts, that fight against God, and against his owne soule. For no man can liue without his delight; and though it breake not out straight to the maine sin of adultery, yet it will beginne with other vanities; and not cease, till it hath drawne one through many idle and foolish delights: and at length leaue him wallowing in this filthie and lothsome pleasure. For, hee that is not refreshed with some pure and holy delights, will surely be caried headlong to some vngodly pleasures.

2 Loue to Gods word, preserues chastitie.

Thirdly, will we be kept from this foule and monstrous sin? then we must mark the rule of *Salomon*, Eccle. 7.28. *I find more bitter then death, the vvoman, vvhose heart is as nets and snares, and her hands as bands: He that is good before God, shall be deliuered from her, but the sinner shall be taken by her.* He shewes how one may escape the lewd vvoman, and keepe himselfe free from her snares; namely, be a good man, walk religiously, and keepe peace with God, else he is in continuall danger to be taken. He shewes, why God suffers filthy strumpets & harlots to liue vpon the earth; namely, that they may be

3 A good man shall be preserued from vncleannes. Prou. 22.14.

bee a iaile or priſon to wicked ſinners, and chaines wherin to hamper all vngodly perſons: they bee as fowlers to catch hypocrites, that haue not the true feare of God; that thoſe that be hatefull to God for other ſinnes, may bee made hatefull to men for this ſinne. For when men prouoke God by ſinnes that hee hates as much, but bee leſſe ſubiect to diſgrace amongſt men, then he giues them vp to thoſe ſinnes, that may ſhame them, and bring them into contempt before the world. And it is not as moſt men ſay, Alas hee was an honeſt man, till hee ſlipt into this fault. No: had hee been honeſt before, God would not haue deliuered him vp to the power of this vile ſinne now: But becauſe hee was wicked before, therfore God puniſheth ſinne with ſin, that his inward wickednes might appeare to his greater diſgrace: hee hath liued irreligiouſlie in the firſt table, and now God in vengeance giues him ouer, to liue vnrighteouſly in the ſecond. Theſe be the meanes then to keepe one pure: namely, an vpright life, that one liue in no other ſinne that breakes off peace betwixt God and him; and to take delight in the word of God; and vſe all good meanes to get a pure and feruent loue to the yoak-fellow, and to purge out by godly ſorrow that venime of fornication, if any haue been committed before, that elſe would infect the heart with adulterie. For mariage cannot kill former luſt, onely repentance can doe that: and mariage is an helpe to a penitent man, to preſerue his chaſtitie for the time to come.

But now, if one haue fallen into adulterie, and broken the couenant of God, there is no way for him but onely one; euen to confeſſe his filthie ſinne, and bee grieued, and iudge himſelfe for it, and then to lay hold on the merits of Chriſt Ieſus, and to craue Gods mercie; knowing that hee can as eaſily forgiue, and the blood of Chriſt can as eaſily waſh away adulterie in the higheſt degree (ſo the perſon bee penitent) as the leaſt ſpot of wantonneſſe. So much for the firſt outward breach, *viz.* Adulterie. The next followeth, and that
1 Cor. 6. 10. 11 is called Fornication: that is, when ſingle perſons commit the filthie act.

And this, howſoeuer it bee not ſo grieuous as the former, becauſe

because it doth not break the couenant of God, mentioned, Pro. 2. 17. and is not punishable with bodily death, yet it is a fearefull sinne liable to the curse of god and damnation, For so it is said, 1. Cor. 6. 9. *No Fornicator shall enter into the Kingdome of heauen.* It is such a sin as shuts one out of Gods Kingdome, and casts him downe headlong to hell, and the euerlasting vengeance of God. And the ill effects of adultery aforenamed, namely a diseased bodie, a poore estate, a blemished name, and damned soule, and the drawing and murdering of anothers soule doe agree to this sinne also. Oh, but they will marry the partie, and so all shall be well, and they will make an amends; But this cannot make an amends, for nothing can wash away the pollution of the soule, but the blood of Christ. But if you doe marrie the partie, why will you giue the first fruites to the flesh and the diuell, and the refuse to God? it is a shamefull thing to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding from so foule a beginning? why will hee doe so much wrong to his first borne, to make him base begotten, and his posteritie a bastardly generation? why will they beget a continuall sorrow to themselues, that they should not beeable to looke vpon their child, without blushing, and cannot see the fruit of their body, but they must look on the fruits of their sin, and behold a witnesse before them of their owne filthines and disobedience to God? Or, if hee purpose not to marrie her that doth this, why doth hee rob her of her virginitie, and make her vnfit for any other else? Therefore this is a foule sin, and dangerous. For, vnlesse it bee repented of soundly, fornication before marriage makes a plaine and high way for adulterie after mariage, and for much miserie in this life, and euerlasting shame and torment in the world to come.

The second outward breach is fornication.

The remedies against adulterie, serue also against fornications Reuel. 21. 8

The third outward breach of this Commandement followes. And that is vncleannesse: which is either vnnaturall, or naturall. Vnnaturall, with others, as Sodomie practised of the Sodomites, condemned, Rom. 1. 27. when *man with man worketh wickednes, woman with woman commit villany*, or else that beastly sinne, when men mingle themselues with beasts.

Vncleannes, the third outward breach.

These

These nature abhorres, and they be commonly punishments of some other horrible wickednes, & follow a very prophane and dead heart, and are farre worse and more horrible then adulterie. The other kinde of vnnaturall vncleannesse is by ones selfe. For one, by himselfe alone, may defile his owne bodie in most filthie sort: which though it bee most secret from man, yet it is abominable before God, and often God brings it to light, by punishing those, which haue vsed it, with terrour of conscience, and horrible feare in their mind, or else with frenzie, and madnesse. These punishments haue often fallen vpon the practisers of this sin, and then all goes abroad, then they lay open and vomit out all their filthines: and howsoeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. The second vncleannesse is betweene maried people, either in their entrance into mariage, or else in their proceeding and vse of it. The vncleannesse in the entrance, is either if one marrie another of a contrarie religion: as a professor and a Christian to wed an Atheist, or a Papist; their whole life so led, till repentance and conuersion come, is vncleane and vnholy in the eyes of God. And therefore in *Ezra*, those that had so married, were constrained by God to put away both their wiues and children as vncleane persons, and vnmeet plants to grow in a Christian family. Also if those marrie together, that bee within the degrees of consanguinitie, or affinitie forbidden, they may cloake and shift as long as they will, but they shall neuer shift off the reproch and condemnation of being vncleane persons before God, sith they marrie without the warrant, yea contrarie to the commandement of God. Also those that marrie without consent of parents, their mariage is vnholie, and life vncleane, till they bee reconciled to God by repentance, and to their parents by submission. These be the pollutions in the entrance into the estate of mariage. In the vse of it, vncleannes is committed,

Naturall vncleannesse.

Ezra 10.3

Leuit. 18.19 24 25 Leuit. 20.18 Ezek. 22.10

First, in comming together at vnseasonable times: this was a cause that made the land of Canaan vomit out her inhabitants; because they had no regard to obserue lawfull times, but came together then when God and nature required

red that they ſhould forbeare the mariage bed, and keepe themſelues aſunder. Now if the Lord did ſo fearefully plague theſe heathen people for this vncleannes, which onely had the law of nature to guide them: how much more are they in danger of his heauie wrath, that haue been forewarned to auoid this ſin by his iudgements executed, both on the Gentiles and on the Iewes, and alſo by his written word? And this was to bee puniſhed with death in both parties, in the old law; becauſe by reaſon of the time and manner of ſeparation it might then bee more eaſily diſcerned. Alſo in mariage one many deale vncleanly by exceſſe, vnleſſe hee carefullie ſtriue and pray for temperance and moderation. For as a man may bee a wicked drunkard with his owne drinke, and a glutton, by exceſſiue deuouring of his owne meate: ſo likewiſe one may bee vncleane in the immoderate vſe of the mariage bed. And theſe ſins, though the hand of the Magiſtrate cannot puniſh, yet Gods hand often finds them out, and the children diuers times proue monſtrous, and miſshapen, and leprous, or idiots, or elſe very vngodly and ſtubborne. And thus God meetes with theſe ſecret ſinnes by iudgement, when men will not bee carefull to anoide them, or to meete with them by repentance, when they are fallen into them.

The laſt breach in this Commandement, is in wantonneſſe: which is the preparation and foundation for all the former; conſiſting either in things belonging to the bodie or the bodie it ſelfe. Wantonneſſe in things belonging to the bodie, is ſhewed in coſtly apparell. Not that there ſhould not bee things fitting the eſtate, and that there were not a diuerſitie of degrees to be regarded: but in no eſtate or degree may one bee ſo exceſſiue, as to forget holineſſe and Chriſtian ſobrietie. None ſhould beſtow ſo much time in trimming of the bodie, as hee can haue no time for trimming of his ſoule.

Wantonneſſe in apparell.

Secondly, in ſtrange apparell, as in Zeph. 1. 8. the Princes, the Kings Children are rebuked, for that (hauing more money and maintenance then their neighbours) they did not beſtow it in doing any worke of mercie to the poore, or prouiding

prouiding anything of profit for the Common-wealth, but only in ſetting out themſelues by new fathions, that no new tricke or fooliſh deuice could come vp, but preſently they muſt haue it. Yea, they neuer thought themſelues well, vntill they were beginners of ſome new-fangled inuentions, concerning their attire: that other folkes might looke at them, and lull after them. And this kinde of perſons how euer they ſeeme fine in their owne eyes, yet they be filthy in Gods eies. Alſo in exceſſiue diet, when wee keepe no good meaſure in meate and drinke. For one cannot lay on more fewell, but hee ſhall haue a greater flame. So ſtuffing ones ſelfe with meate and drink, will make the heart more outragious in all euill luſts. As the Prophet ſaith, *They riſe vp full, and then they neighed after their neighbours wiues, as a fedde horſe after his mate*: this is a homely compariſon, yet the holy Ghoſt vſeth it, to make the ſinne more loathſome. Alſo, in exceſſiue ſleepineſſe and ſluggiſhneſſe; when a man liues ſo, as neither the world, nor the place where hee liues, ſhall be any whit the better for him, but hee ſpends his ſtrength and his life in eating, drinking, and ſleeping: abuſing that time ſlothfullie, which God hath giuen him to do good, and get ſome knowledge of God, and aſſurance of his owne ſaluation. Such maner of perſons bee wantons, and by the Apoſtle, put in the number of filthie perſons, that ſhall not inherit eternall life. Alſo wantonneſſe is committed in the body it ſelfe, and that either in the parts or the whole. In the parts, as an eye full of luſt, as *Peter* ſaith, *that ceaſeth not to ſinne*. Though the bodie ſometimes ceaſeth for want of occaſion, or for weakeneſſe, yet the eye is alwaies buſied in vnchaſte and wanton lookes. Alſo the tongue in vnchaſte and wanton ſongs, and reading loue-bookes, of daliance and filthineſſe, which is a kinde of contemplatiue fornication. They that made them, bee wantons, and ſo are thoſe that reade them. So euery other geſture that ſtirs vp ones ſelfe, or any other, purpoſely to luſt, that is wantonneſſe: as the wiſeman ſaith that a wicked man makes a ſigne with his finger, and ſpeakes with his eye.

Iſai. 4 4 Wantonneſſe in diet.

Iere. 5. 8

Wantonneſſe in ſleepe.

Gal. 5. 19 Wantonneſſe in abuſing the parts of the bodie. 2 Pet. 2. 14

Prou. 6. 13 Wantonneſſe in abuſing the whole body.

The whole bodie is abuſed to wantonneſſe in immodeſt dancing. For here euery part is abuſed to daliance, the eye, the

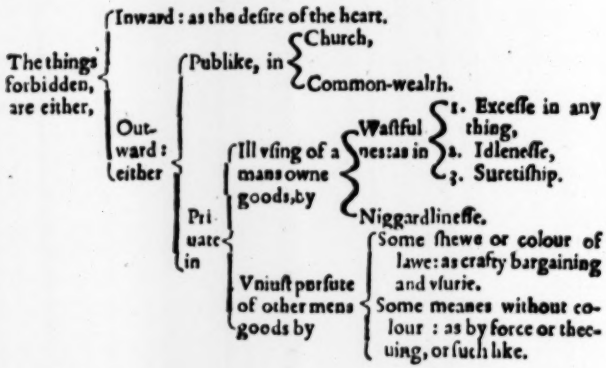
the hand, the ſoote, and all, in meeting, in imbracing and ſuch like. All the action is nothing, but the profeſſion of an vnchaſte heart. Heer is an artificiall grace, an artificiall paſe, an artificiall countenance, and in euerie part a wicked art is added to encreaſe the filthineſſe; and if you call it a ſport, it is a verie dangerous ſport to vſe the body as an inſtrument of wantonneſſe, and an inducement to fornication and adulterie.

Thoſe alſo haue offended in wantonneſſe, that giue themſelues libertie to be preſent at, and ſee ſuch things as bee practiſes of wantonneſſe, as ſtage-playes, which ſerue for nothing but to nouriſh filthineſſe; and where they are moſt vſed, there filthineſſe is moſt practiſed; where the man is cloathed with womans apparell, and that ordinarily is put in vſe, which the Lord condemneth as an hainous abomination, This is a way to breede confuſion of ſexes, and it is a plaine belying of the ſexe. Thoſe men that haue thus hurt themſelues, or others, muſt craue pardon, and repent; and thoſe parents, that themſelues in youth haue taken libertie this way, muſt reſtraine their children: contrarie to the common practiſe of impure parents, that haue themſelues been old fornicatours and wantons, and now when they are ſpent, it doth them good, and makes their heart glad, to ſee their young children tread in their ſteps, and runne madding and skipping vp and downe, with all wanton and vnſeemely behauiour. This, howſoeuer men make but ſport of it, yet God will not tolerate it: for if he cannot put vp the abuſe of one member alone, to wantonneſſe, he will neuer indure that the whole body ſhould be thus abuſed. So much of the ſeuenth Commandement, concerning preſeruing our owne and others chaſtity; The next is, concerning goods, in the eight Commandement, which is as followeth. Deut. 22. 5.

The eight Commandement.

Exod. 20. 25. *Thou ſhalt not ſteale.*

The ſumme of it is, that we ſhould not hurt our owne, or our neighbours eſtate: but, ſo farre as wee can, procure the good of both.



THe inward breach of this Commandement, is luſting after another mans goods in the heart, and a ſecret deſire of that which is none of ours, though we ſeeke not to get it wrongfully. For as in the former Commandement, the filthie concupiſcence of the heart was accounted adultery before God, though vncleane practiſes did not breake forth: ſo heer he that inwardly longeth after his neighbours goods, is

is a theefe before Gods iudgement ſeat, though he ſtay his hand from taking of them. So in 2. Pet. 2. 14. he (deſcribing wicked men) ſaith; they haue *hearts exerciſed in couetouſneſſe*. Though they durſt not giue ſuch liberty to their hands, yet it was the occupation of their hearts, to be alwaies ſtealing, alwaies deſiring that which was none of theirs. Euen as the thoughts and deſires of Chriſtians are buſied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue: ſo their deſires and hearts were alwaies wandring and purſuing after another mans goods; this was all the exerciſe of their heart. So Micha 2. 2. *They couet fields, and take them by force.* To long after our neighbours goods, is theft.

Firſt, the heart luſteth, then there is no ſtay, the violence of their luſts carries them headlong, and they cannot be at quiet till they haue vndone a man, and ſpoiled him of his goods.

And this was *Achans* firſt beginning of theeuerie. Hee ſaw a faire garment and a wedge of gold, that was no particular mans indeed, but he knew it was none of his: For God had challenged the ſpoile of all that citie to himſelfe. But hee thought that there was enough for God and him too, and therefore he let his heart looſe to deſire it, and then he could not hold his hands off, but tooke it to his owne deſtruction, and the vtter ruine of his whole familie, for they were all put to death: and the firſt beginning was his coueting heart. So *Ahab*, ſeeing how commodiouſly *Naboths* vineyarde lay to his Palace, thought he might make him a faire garden there, and might haue a goodly priuate walke cloſe to his houſe, and therefore hee would faine haue it. And thereupon hee ſends for *Naboth*, and offers him ſome conſideration for it; but *Naboth* knew that hee might not alienate his poſſeſſion from himſelfe, that God had giuen him; therefore hee laies him nay. But this deſire was ſo immoderate and earneſt, that it would take no nay, and therefore hee was euen ſicke with griefe and deſire of that which was none of his. And then there was no way left, but *Naboth* muſt bee ſlaine, and by hooke or crooke *Ahab* muſt haue the vineyard, and ſo *Naboths* life and vineyard were both taken away: but ſo, that Ioſ. 7. 21. 2. King. 21.

Ahab deſtroyed his owne familie and poſteritie by this wicked couetouſneſſe.

Couetous deſires to be repented of.

The vſe that we muſt make of this, is, that though we haue neuer done any man wrong in one pennie, yet wee muſt repent for the wrong of the heart, and the ſecret deſire of the ſoule, or elſe before God we are culpable of the breach of this Commandement, and liable to the plague of God for it.

Wandring deſires muſt be reſtrained.

Secondly, we muſt learne to reſtraine our deſires, & repreſſe the wandring luſts of our heart: for that which is a ſinne to take before men, is a ſinne to wiſh before God; therefore we muſt binde our minds and ſenſes to the good abearing.

Remedies againſt couetous deſires.

Now the way to expell this wicked and greedie couetouſneſſe of wealth, is to conſider theſe two things: Firſt the ſmall or no good that riches can doe them, that haue them. Secondly, the certaine hurt that the deſire of them will bring. For the ground of couetouſnes is this, that men haue a falſe and fooliſh imagination, that wealth will bring ſome happineſſe; and if they had great ſtore of riches, then they ſhould be in good ſafety, and in a happy caſe. But that riches cannot make ones eſtate happy, it is proued in the Pſal 62. 10. 11. 12. *If riches encreaſe, ſet not thy heart vpon them.* Hee would haue one let his hart bee neuer a whit ſet on his wealth, and deeme himſelfe nothing the better for the encreaſe of it. But is not one the better, and hath he not cauſe to be more glad when his purſe is full of money, and his houſe ſtored with riches, then if he had neuer a farthing? No ſure, not one iot. And he giues three reaſons.

Firſt, ſaith he, *God ſpake once or twice, and I heard it, Power belongeth vnto God.* This is the reaſon; Nothing hath any power to doe a man any good but God. Therefore, he that hath all the wealth in the world, his wealth cannot helpe him, it cannot keepe away any iudgement, it cannot free him from death, nor from hell, but one may aſſoone goe to hell from wealth, as from want: the rich man may paſſe into torment as well as the veriеſt begger aliue. Nay, it cannot ward off one ſtroke of God from ſoule or body in this life, it cannot keepe away ſickneſſe, nor the cauſes thereof. If then they be ſo weake, that he who hath them, is nothing the nearer to

Luk. 16. 23.

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any good, nor further from any euill; why ſhould one either earneſtly deſire them, or greatly reioyce when he hath them? Secondly, *To thee, O Lord belongeth mercy.* There is no mercie but in God, nor kindneſſe but from God: and this that a man is kindly entreated, it is not from wealth, but from God that puts loue into mens hearts. For if our waies be pleaſing vnto God, he will make our enemies to become our friends, though wee be neuer ſo poore; and contrarily, if our waies diſpleaſe him, he will make our friends our foes, and thoſe that owe vs moſt dutie, and haue heeretofore ſhewed moſt loue vnto vs, to be our moſt bitter enemies, and to ſeek our ouerthrow, though we be neuer ſo rich. As is to be ſeene in *Dauid*, when he had ſinned againſt God, he raiſed vp his ſon againſt him, who notwithſtanding his wealth and kingdom, ſought his life, and would haue killed him. Thirdly, *Thou O Lord rewardeſt euery one according to his works.* That is another reaſon, becauſe God looks to works, not to wealth, when he comes to iudgement. As if he had ſaid: Moſt men dreame that it ſhall goe with them according to their goods and riches that they haue heaped vp. This were true indeed, if there were no God, or elſe an idle God (as Epicures imagine) that is ſhut vp in heauen, and cares not how things goe with men in the world: but if there be a GOD that gouernes the world, that is awake, and hath the ordering of all matters, then the queſtion is, Not what a man hath, but what he hath done: not what riches, but what grace and goodnes he poſſeſſeth. For ſin ſhall haue ſhame, and hee that is godly, mercifull, and humble, ſhall haue glory and ſaluation.

Prou. 16.7.

Prou. 21.21

Sith it is ſo, that riches are ſo little profitable, or auaileable, this muſt keepe out of our hearts this ſinfull deſire of riches, that cannot profit. Secondly, as it is ſure that riches can do vs no good of themſelues: ſo we are ſure that the deſire of them wil do vs much hurt: and as there is no ſure help from hauing, ſo there is certain danger from coueting; For in *Timothy*, the Apoſtle calleth it the root of all euill. Where this is, there ſin aboundeth, there is no euill, that a man will abſtaine from, if it may procure his filthy lucre: hee will forbeare nothing that may further his gaine, neither will hee do

Immoderate deſire of riches to be auoided.

1 Tim. 1. 10.

any good that ſeemeth contrary to his profit. Therefore the danger is great that accompanies couetouſneſſe, namely, the ruſhing into all kind of miſchiefe and wickedneſſe, and the neglecting and omitting of euery thing that is good. For it ſtayeth men from the chiefe meanes of ſaluation, and hindereth the working of theſe meanes in them. How it keepes men from the Word and Sacrament, Chriſt ſhewes in the parable, Luk. 14 18. Some had oxen & could not come; ſome had farmes & muſt be excuſed; in generall, euery couetous man hath ſome pul-back from religion: or if, happely, he ſometimes ouercome that let by much adoe, and ſteppe in at Church dore, and ſette him downe before the Preacher, yet the holy Ghoſt ſheweth how he is occupied; ſpeaking to *Ezechiel*, he ſaith that they ſate downe before him indeed: but though he was a man of rare gifts, and very eloquent, yet their harts went after their couetouſnes. So that a couetous mans hart is in continuall trauell, though his body ſitte ſtill; for his meditations and thoughts are euer moiling and rooting in the earth; ſo that hee can giue no attention to the Word, nor marke any thing that is ſpoken.

Ezec. 33. 31

But yeeld, that ſometimes a paſſion of attention come vpon him, admit that he can frame to giue eare to that which is ſpoken vnto him, yet all is fruitleſſe, he gets no good; for the cares of this world, like thornes, choake the good ſeed of the Word, that no fruit can come vp. And thus we ſee what miſchiefe a couetous heart brings, that no meanes of GOD can worke any good vpon ſuch a man. Theſe things therefore being wel weighed and pondered, will ſtay vs from the vaine deſires of theſe vanities, and fooliſh doting vpon theſe idle trifles, that a worldly man with ſo great paine doth hunt after. And ſo much of the inward breach of this Commaundement. Now followes the outward, which is either publike or priuate. Publike, as Church-robbery, which God himſelfe findes fault withall in Malac. 3. 8. Where he chargeth them to haue robbed him; Wherein (ſay they?) *in tithes and offerings*, ſaith God. So that, to take to ones ſelfe, thoſe things that God hath appointed to religious vſes, and for his ſeruice, that is to rob and ſpoile God, of that which hee hath challenged to himſelfe.

Luke 8. 14

Church robberie.

himſelfe. And in the Prouerbs, *Salomon* ſaith, *It is abomination to deuour things ſanctified*: that is, to conuert things ſanctified and appointed for holy vſes, vnto a mans priuate commodity; this is that which God abhorres. So for things pertaining to the Common-weale, that is another kinde of publique robberie; when men, which haue the diſpoſing and ordering of things that pertaine to the Common-weale, and are to be vſed for the common good, wil take them for themſelues, and make a priuate gaine of them. This is a foule fault, and an high degree of theft, ſo much the more hainous, becauſe it is more generall; and greater wrong, by how much it toucheth more, & becauſe theſe be theeues in requeſt, and robbers that are in credit, which deceiue thoſe that truſt thē, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggrauate their fault. For other kind of theeues, as namely, they that take a purſe by the way ſide, or that ſteale ſheepe or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is falſe to thoſe that are his friends, and relie vpon him, and vntruſty to thoſe that truſt him, this is a right *Iudas*; a thiefe in a higher degree. Theſe two are publique: now for priuate ſtealth. Prou. 20. 25.

How men rob themſelues.

Firſt, in the abuſing of our owne goods. For a man may be a groſſe theefe in Gods account, though hee neuer touch penny of any mans goods but his owne. For, as in the ſixt Commaundement, hee that kilies himſelfe, and is cruell to his owne perſon, ſhall not be exempted from the name and blame of a murtherer; and as in the ſeuenth Commaundement, a man may be a filthy perſon, and a vile breaker of that Commaundement in abuſing his body himſelfe alone: ſo in the eight Commaundement, hee that abuſeth his owne goods, and robs himſelfe, is no better then a theefe before GOD. Now men abuſe their owne wealth two waies: by waſtfulneſſe and niggardlineſſe, by vniuſt ſpending, and vniuſt ſparing. This lauiſh ſpending and waſtfulneſſe hath many branches. Firſt, exceſſe in diet, or apparell, in ſports, or in building aboue that wee are able, and can well goe

Branches of waſtfulneſs.

through withall. For exceſſe of diet in meate and drinke, the Wiſe man ſaith, Prou. 21. 17. *He that loues wine and oyle, ſhal not be rich.* VVhen a man is giuen to his appetite, and vvill too much pleaſe his taſte, vvhen hee will fare aboue his abilitie, and ſpend all in Summer, and keepe nothing for Winter; this man brings pouertie vpon himſelfe, and robs his owne family. Theſe men are among their companions and mates, tearmed good fellowes, and eſteemed as the onely liberall and kind-harted men in the world; but God calles them theeues, and infidell theeues, yea worſe then infidels, becauſe they are vnfaithfull, and vnnaturall to their owne families.

Prou. 21. 17.

1 Tim. 5. 8.

Alſo in apparell, if one run far beyond his compaſſe, and lauiſh, and lay out all that he can get, vpon his back, this man takes his owne purſe from himſelfe, running into ſuch debt and danger, as that a theefe could not doe him halfe ſo much harme by cutting his purſe, or taking it from him, as this prodigall humor of his doth, in ſetting out of himſelf in attire ſo far beyond his place, calling and ability. This brings penury and want, where God ſends none. Therefore ſuch a man can giue no good account of his ſtewardſhippe, but muſt be content to come into the ranke, & receiue the reward of theeues and ſpoilers.

Gameſters like wiſe are ſinfull theeues, whether they loſe or winne. *He that loues paſtime, ſhall be a poore man*, he beggers himſelfe, when GOD requires no ſuch matter at his hands, but would haue him husband his owne ſo thriftilie, that hee might liue comfortably of that portion which he giues him. What needeth he then put that to the fall of the lot, vvhich God hath already put out of doubt? and ſo to conuey his goods to another by an vnlawfull meanes. Oh but hee is a gainer ſometimes. Then he is a theefe alſo in that reſpect. For hee ſhould not couet that which is anothers mans money or wealth, much leſſe ſhould he take it, and keepe it, hauing no better right vnto it. Who hath appointed ſuch kind of traffick or exchange, where the one partie muſt receiue no competent and anſwerable recompence for his good? God hath appointed no ſuch manner of getting: and what is gotten

Gameſters are theeues. Prou. 21. 17

ten by this meanes, God hath branded it with a curſe: and no word of God, no man of God, or ſeruant of God, can giue any allowance, or promiſe any bleſſing vpon this kinde of gaine. So that hauing no warrant for getting, no comfort in vſing, no promiſe of bleſſing in the poſſeſſion of ſuch goods, how can hee free himſelfe from the imputation of vnlawfull getting? And though this be a more common and receiued, yet it is a wicked and condemned theft. Likewiſe, the great expences vpon hawkes and hounds, and other immoderate charges vpon needleſſe pleaſures: is not this to impouerish the family, to reſtraine our ſelues from mercy, & to giue the childrens bread to dogs? quite contrary to the commandement of our Sauiour Chriſt. And though they ſay they haue enough for both, yet they cannot but giue leſſe to one, becauſe they beſtow ſo much vpon the other; and they ſhould not beſtow that vpon vnprofitable beaſts, that they might better beſtow vpon Chriſtian men. Math. 15. 26.

This then will be an ill anſwere, when they ſhall come before God, to giue an account how they haue glorified him, by the vſing and diſpoſing of thoſe goods, which hee hath committed to their truſt. I ſay, when they muſt come to anſwere to this queſtion, How haue you ſpent your wealth? Why, this vpon my taſte; this to pleaſe mine eye; this to delight mine eares; and ſo much vpon other delights. But what haue you giuen to God, or laid out to his glory? When I had any ſpare money, I gaue now and then a pennie to the poore. Is not this to giue the bread to the dogs, & crummes to the children? as indeed moſt men doe: the full ſtreame and freeneſſe of their liberality, runnes to ſerue their luſt: but the ſparing gifts, and niggardly refuſe, is all that GOD ſhall haue. And all theſe robbe and couſen themſelues, & though they imagine to get mountaines of pleaſure, yet the end ſhall be paine. He that loues wine and oyle, and hee that loues paſtime, what is his doome, and what ſentence hath GOD ſet downe? he ſhall be a needy perſon, and liue in want. Pouerty is the beſt end, and eaſieſt puniſhment of his waſtfulneſſe in meat, drinke, apparell and paſtime. Prou. 21. 17.

Another kinde of waſtfulneſſe is by idleneſſe. An idle perſon

Idle perſons are theeues. Eccle.4.5. Prou.23.21.

ſon is a theefe, *He puts his hand into his boſome, and eates vp his owne fleſh.* He conſumes himſelfe, and is a waſter of himſelfe, *the idle perſon ſhal be clothed with rags.* If one ſhold haue ſuch a cõpanion, as when he came to him, ſhold find him ſufficiently furniſhed with reaſonable ſtore of goods, to maintaine himſelfe; but by that time they had for a while kept company, ſhould ſtrip him out of all, make him goe in a ragged coate, and leaue nothing behind him, but want and miſerie, would not one thinke this was but a couſoning and theeuiſh companion? But ſo it ſtands with idleneſſe. If that it keepe one company a while, and hee will entertaine his gueſt into his houſe, it will make a ſpeedy riddance of all, ſet him bare in apparell, and baſe in account, and fill an houſe full of diſtreſs and calamitie, that was found full of wealth and proſperitie. And in truth, experience ſhewes this amongſt vs daily, that if a man be left well, of ſufficient wealth to maintaine himſelfe in good ſort; let him but giue harbour to idleneſs, and all flies away, it goes to wrack, and by little & little, like a moath it conſumes away his great wealth, and makes him no better then a begger, before it hath done with him, vnleſſe he ſhake it off betimes.

Prou.24.34.

And true it is that *Salomon* ſaith, *His pouertie comes like an armed man.* Idle perſons bee pouerties priſoners. If they haue no calling to ſettle themſelues in, pouerty hath a calling to arreſt them. And if they can take vp themſelues in no lawfull buſineſſe, pouertie comes with commiſſion to take them vp; and will not be put backe, it comes armed, it will preuaile. So that an idle man is a thiefe to himſelfe; he doth that to himſelfe, that if another ſhould doe it, all men would take heed of him for a notorious ſtealer. And beſides, 2 Theſ. 3.12. he condemneth ſuch as walke inordinately, and biddes them labour with their hands, and not be idle, that they may eate their owne bread; as if hee had ſaid, Hee that doth nothing, hath right to nothing, he hath no bread of his own to eate. He putteth ſtollen meat into his mouth euery bitte hee eates. He cannot ſay, Lord giue me this day my daily bread; for it is none of his, becauſe he neuer earned it. God will haue him doe ſomething, afore he haue any thing. GOD indeed

Ephe.4.28. 2 Theſ. 3.12

allowes

allowes lawfull recreation, but he will haue it to fit vs for our calling, not to hinder vs from it. And why doe wee account any man a theefe, but becauſe he takes that which he hath no right vnto? And why then is not an idle man a thiefe? for he takes his foode and raiment, and other commodities, hauing neither title nor intereſt in them. They be Gods, & God hath made no ſuch couenant that he ſhall haue them without doing ſeruice to him: but when he leaues his calling, hee loſeth his right and title, hee liues of anothers goods, and ſhall anſwere for it as a theefe.

A fift thing, wherein one playes the theefe in his owne goods, is, by raſh and hurtfull ſuretiſhip. For *Salomon* names idlenelle and ſuretiſhip, as two ſinnes, that men make little account of: but God doth marke them, and eſteemes them as foule faults. For this ſuretiſhip, howſoeuer men thinke it comes from a kind nature, & a louing diſpoſition, that they would be willing to doe good to any, yet it is nothing ſo, it proceeds from a great meaſure of fooliſhnes. For true kindnes begins at home: and loue (if it be true loue) wil do moſt, where it owes moſt. But this is a fooliſh kindnes, when one vnder the ſhew of mercy to another, will vndoe himſelfe, his wife and children. This is not meant, but that in ſome caſes a man may and ought to be ſuretie: and this is a dutie to be performed; but with a good calling, and according to ones abilitie, that he breake not his owne backe with bearing another mans burthen. Therfore in ſuretiſhip keepe theſe two rules; Firſt, looke what kind of man hee is that you vvould pawne your credit for. A man muſt not doe this (hand ouer head) for euery one that will aske, but onely for ſuch as he is bound vnto, by ſome bond of dutie, eyther for religion and charitie; or elſe for ſome knot of friendſhip or kindred: elſe, if one be ſo careleſs to be ſurety he cares not for whom, *Salomon* bids take his coate, pitie him not, let him feele the ſmart of his fooliſh and ſinful raſhnes. Secondly, for whomſoeuer it be, goe not aboue your ability, promiſe not for ſo much as might hurt your family, & impaire your eſtate, if it muſt be taken from you. For hee that is ſurety, bindes himſelfe to pay, if the principall faile. And if he purpoſe not to doe it,

Vnaduiſed ſuretiſhip is theft.

Rules in ſuretiſhippe.

Prou. 11. 15. & 22. 26.

or

or cannot performe it, this is a meere diſſembling, and plaine wrong to the Creditor. And how can it bee counted better then a lie, when hee promiſeth to doe that, which hee nether can performe though hee would, nor purpoſeth to performe though he could? If any one therefore hath offended this way, let him know and confeſſe that it was his raſhneſſe and folly, and then his beſt way is, to repent and craue pardon of God, and beſeech him to make a ſupply of his wants. But ſo long as he continues theſe ſpeeches: Oh, I was deceiued, I meant well, I did it of good will, he hath dealt ill with mee; ſo long (I ſay) as one layes the fault vpon another thus, and poſts it from himſelfe, ſo long he is farre from repentance, and as farre from comfort; the croſſe and curſe doe both remaine vpon him as yet. That is not the way, To lay it vpon another, and to ſay, It was long of his vnfaithfulneſſe, and ill dealing with mee: nay, it was long of your own vnthankfulnes, and ill dealing with your family. It was long of your indiſcretion, that you did not take aduice vpon the matter, craue aſsiſtance at Gods hand, and aske counſell of his word, and of his ſeruants. If you had taken this courſe, which is the right courſe, you had beene ſafe: but now that you are fallen, the beſt way is not to lie crying, and exclaiming againſt him, that was an occaſion of your fall, but ſeeke how to riſe vp againe, take the right phyſick, and goe to the right Phyſition. God is the Phyſition: and true repentance, and hartie prayer for help, is the right medicine: and if one vſe theſe meanes, they ſhall find help, the hurt is cured. Thus much for waſtfulnes: the next is niggardlineſſe.

A miſerable man is a theeſe to himſelfe.

A baſe, couetous, needy, and euill eye, when one cannot find in his hart to take his part of the things that God hath beſtowed on him; but ſtarue, pinch, and rob himſelfe of the vſe of that, which hee hath in his owne keeping; this is as bad, as if he ſhould doe the ſame to another: all is one to bring pouerty vpon another by wronging him, and to bring a needleſſe need vpon himſelfe by wronging himſelfe. It is a moſt miſerable and baſe thing for one to reſtraine himſelfe of his lawfull liberty in meate, drinke, apparell, and honeſt recreation, where God hath not abridged him. This ſinne

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the wiſe man ſets forth. Eccleſ. 2.26. Where hee ſpeakes of two ſorts of people. The one, which God loues, and to thoſe he giues not only riches and abundance of all things, but alſo the right and ioyfull vſe of the ſame, that they ſhall bee able with comfort to take their part of that which God hath giuen them. But there is another kind of people, whom God hates. They ſhall haue paine to gather and heape vp wealth, which muſt bee beſtowed vpon thoſe which bee holy and good in Gods ſight. God hath certaine enemies in the world, vpon whom he purpoſeth to be auenged in this life: and how will he plague them? This ſhall bee their curſe, hee will appoint them to be ſlaues and drudges, and to lay vp wealth in great ſtore, but they ſhall want a liberall and a good vſe, they ſhall carke and care, and ſtruggle and ſtriue for earth, a great deale more then Gods children can do for heauen: and when they haue beene at all this labour, and ſpent themſelues in this miſerable toile, they ſhall ſee no good day, nor haue one houre of comfort, another muſt enioy all.

Likewiſe in Eccleſ. 6.2. *Salomon* ſpeakes of the ſame ſin, he calleth it *an euill ſickneſſe, a plague of the ſoule, and a peſtilence of the conſcience.* And yet it is verie common among men, that hauing goods and wealth enough to ſerue the husband and wife, ſo as they might ſpend their daies cheerefully together, and to ſuffice the parents to reioyce with their children, and Gouernours to liue quietly among and with their ſeruants, if they had a heart to take their part; yet through the vnſatiablenes of their luſts, there are ſuch feares, ſuch cares, ſuch wiſhing, ſuch deſiring, ſuch wreſtling, ſuch wrangling with wife, and chafing with ſeruants, that it is a houſe of diſquietneſſe and vexation, and in the middeſt of all outward meanes of comfort, they liue all without comfort. This is a ſick familie, this houſe is infected with the plague of God, and that vpon the heart. This is a moſt miſerable and grieuous diſeaſe. Therefore we muſt all learne to beware of this baſenes, which is ordinarie with men of moſt abilitie. Of all in the pariſh, you ſhal haue thē come ſeldomeſt to Church vpon the Sabbath daies, no more then needs they muſt; but vpon the weeke day not at all. And if you aske them what

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is the reason, why can you finde no leisure to come to heare Gods word, and to seeke the meanes of your saluation on the weeke daies? Alas, we haue such a deale of businesse, so much trouble, as that we cannot dispatch it in any time, we must needs follow our calling, and see to our household: and thus commonly it is seen, that they which haue most liuing, haue most paine & vexation, all lies vpon themselues, and all must come through their owne hands. They haue no seruants, or too few to helpe them, and they must needs looke to it. But who puts them to all this trouble, who laies such a burthen vpon them? Surely this it is, that either they be so miserable, and straight handed, that they will not lay out any thing to hire helpe, or elseif they doe entertaine a seruant, they punish him so miserably in his diet, & deale so deceitfully with him in his wages, or oppresse and ouercharge him so cruelly with labour, as that he that hath had experience of them one year, will not bee perswaded to liue with them the second. And thus they punish themselues with their owne vnbeleefe, and wretched niggardlinesse, where God laid no outward necessity vpon them. This, men commonly call good husbandry, and thrift, for a man to weare out and waste himselfe with immoderate trauell, and to pinch and starue his household, by miserable sparing: but it is plaine theft in the sight of God, for one to spend himselfe, and pull a want vpon himselfe, when he may liue in plenty. Gods marks be found vpon him for a wicked man, and a cursed sinner, when hee hath much, but can vse nothing: that he which hath a very small portion, may liue more comfortably, sleepe more quietly, pray more frequently and feruently, and sing Psalmes with a greater ioy then he that hath so much abundance, as nothing hurts him, but too much.

These therefore, that bee such miserable bond-slaues to lucre and couetousnesse, as that they be as much at the command of gaine, both for their soule, bodily sleepe, and euery other thing, as the Saints of God be vnto Christ Iesus; Let them repent of their theeuerie, and not bragge of their honestie, and say, they will defie him that will call them theeues, for then they must defie God: for he will tell them

Eccles. 4, 8

they

they bee theeues, that will not thankfully vſe his benefits, but defraude and ſtarue themſelues. It is vnnaturall in the body, for one member to vſurpe the office of another: as the foot to do the work of the hand, or the hand to carrie the bodie. For the body hath ſeuerall parts, and euerie one hath his proper vſe that is fitteſt for it ſelfe: and ſo in the familie, the husband and wife haue both their ſpeciall duties, and there is imploiment alſo for ſeruants meet for them. And therefore their courſe is moſt abſurd, and hurtfull euerie way, that are ſo couetous and ſuſpicious, as that they will haue all to goe through their owne hands; as though nothing could be well done, vnleſſe it were of their owne doing. And by this immoderate toile they ſo ſpend their ſtrength, and ſpirits, that they diſtemper themſelues, and diſquiet and diſorder all the houſhold. This miſdeeming of others and ouerreaching of himſelfe, is a grieuous ſinne: and vnleſſe they repent for it, as they haue been troubleſome heere, ſo God moſt fearefully will trouble them at the day of iudgement. So much for theft in a mans owne goods. Now for theft in others.

Theft in other mens goods by colour of law.

And firſt of that which is done with ſome colour of lawe, and ſemblable ſhewe of equitie and right. Howſoeuer it bee more ſmoothly and cunningly conueied: yet it is as bad and damnable a ſinne, as the other that is done more openly. For in other matters, Art and skill makes a thing better: but this makes ſinne farre worſe. And therefore the diuell is the moſt abominable ſinner of all, becauſe he is the moſt ſubtill and artificiall ſinner of all. This kinde of deceiuing vnder colour of law, and vnder ſhewe of equall bargaining, to deale craftily, and againſt conſcience, is horrible theft before God. And this is forbidden, 1. Theſ. 4 6. *That no man defraud or oppreſſe another: for God is an auenger of all ſuch things.* Fraudulent theft.

The Apoſtle condemnes this circumuenting and politike fetching ouer ones brother in vnequall matches. Yea, but ſome will ſay, May not I make the moſt of mine owne, and ſeeke my beſt aduantage? If he be hurt it is not my fault, but his owne: he ſhould haue had more wit. But this will not be a good anſwere to God, ſaith the Apoſtle: hee will tell you, that you ſhould haue had more loue, hee is auenger of all

theſe

theſe things, and will plague thoſe that will gripe and pinch their neighbours, farre otherwiſe then themſelues would be delt withall in the like caſes. So Iames 5.4. bids ſuch *howle and weepe: for the cry of thoſe labourers, (whoſe hire they had kept backe by fraud) is come into the eares of God.* Elſe they might haue ſaid, What reaſon haue you to threaten vs thus, or they to crie againſt vs, or to hold themſelues diſcontented, what wrong haue we done them? Wee require no more then our bargaine, and our couenant, wee agreed for all that we aske, and what iniurie is that? It may be ſo, ſaith the Apoſtle: but your agreement was deceitfull, you kept backe by fraud, you made a couſening and a crafty bargain, you plaid vpon your neighbours ſimplicitie, and abuſed his plainneſſe, you ſaw more then he did, and knew the inconuenience better then he could, you wrapt him in by craft, you feared him by great words, that he durſt not but yeeld; or you got him in by faire promiſes, hee looked to bee better vſed, and to haue ſome recompence in another thing, in liew of the ſeruice you receiued from him. This catching men by fraud, and hunting them with nets, is a crying ſinne, and will let God haue no reſt, till he take vengeance vpon thoſe that vſe it. And thus *Ahab* got *Nabaths* vineyard, Hee would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the ſpeech of people, and infamie in the world: but yet he was content to let *Iezabel* haue his ring, and ſhee endites a very colourable and hypocriticall letter, to this effect, as if ſhe had ſaid, there is an ill report of a foule fault done among you, that *Naboth* ſhould be a blaſphemer of Gods Maieſtie, and a wicked traitour againſt his Prince: but, for feare leſt vpon vniuſt accuſations hee ſhould bee vniuſtly condemned, a iudiciall proceeding muſt bee taken; and leſt any thing ſhould bee done without aduice and good counſell, a Faſt muſt bee proclaimed; and the people muſt bee gathered together, and there with faſting and prayer the thing muſt bee tried orderly, and in good forme of law. For good *Ahab* & *Iezabel* would ſeeme to be loth to doe any wrong, or to iudge one vpon a falſe ſurmiſe & rumor: therefore, that the truth might appeare, let

the

the Elders of the Citie ſearch out the matter, and finde the truth in equall manner, let the accuſers come face to face: & ſo they did, & there were men at hand ſuborned to forſweare themſelues. And now, ſith that all things were ſo plaine and euident, and matters went ſo cleare againſt him, alas, they were ſory: but they could not chuſe but deale indifferently: and according to the law, *Naboth* muſt haue that puniſhment that his foule fact had deſerued, he muſt forfeit his life and goods to the King. And thus *Ahab* got the vineyard. Heere (wee ſee) was daubing and painting with faire ſhewes, and goodly words; equity, conſcience, and religion pretended, and all to carrie out ſhamefull murther and theft: but did this make their caſe any whit the better? Nay, this made it farre more abominable in Gods ſight.

So amongſt vs, cruell Incloſers, that ſet themſelues to vnpeople the Land, and weaken the ſtrength of the Country, by ioyning houſe to houſe, and land to land (indeed for houſes they doe not ſo much delight in ioyning houſe to houſe, as in pulling downe houſes) but all the Land they would (by their good will) get into their own hands. Theſe caterpillers what ſay they? Goodly words and faire pretenſes you ſhall haue. O this will be for the good of the Common-weale, and of the inhabitants, this will preuent much ſtrife and contention, when things be parted, and euery man knowes his owne, and they lie not in common thus; and beſides, it will nouriſh wood, and ſuch like. And thus vnder pretence of a common good, they bring to paſſe a common euill by getting all to themſelues, and ſweeping out men from the earth. Theſe commonly be great theeues: but there is a great Iudge that will proceed againſt them: his word hath paſſed ſentence already, and it ſhall not be long afore the execution come vpon ſuch as doe grieuous harme vnder colour of doing good. 2 Againſt Incloſers.

In the ſame colourable theft is that common ſinne of Vſury, which is of euill report and hurtful effect amongſt men, and is forbidden of God in the Law and Prophets: Deut. 23. 19. *Thou ſhalt not lend vpon vſury to thy brother, vſury of money, vſury of victuals, or vſury of any thing that is lent vpon* 3 Exod. 22. 25. Ezech. 18. 8. and 22. 12 Pſalm. 15. 5

vſury. The like is commaunded, Leuit. 25.35.36. verſes; *If thy poore brother be fallen in decay with thee, thou ſhalt releeue him: yea, though he be a ſtranger or a ſoiourner; that hee may liue with thee. Take thou no vſury of him, nor increaſe: but feare thy God, that thy brother may liue by thee.* It is euident in theſe words, that the feare of GOD, and a louing and merciſull regard of our brothers life, be the preſeruatiues to keepe men from this vſury; therefore the practice heereof doth grow from the want of the feare of God, and of compaſſion to our poore brother. Adde herevnto, that vſury is not a calling appointed of God, but a humane inuention deuiſed by worldly men to gaine filthy lucre to themſelues, wherby they liue of the ſweat of other mens browes, & do many times add afflictions to the afflicted, & build vp thēſelues in the ruines of their poore neighbors, whō they ought freely to ſupport.

Luke 6. 35.

Obiect. But the law doth allow ten in the 100. We may anſwer herevnto as Chriſt in like caſe doth to the Phariſies, Mat. 19.8. The law-makers, becauſe of the hardnes of Vſurers harts, did ſuffer them to take ten in the 100; not to allow & incourage them to take ſo much, but to reſtraine them frō taking more. How then ſhal the goods of Orphants, and ſuch as are not able to employ their owne ſtocks be diſpoſed of? Either in partnerſhip; where, if they wil beare the hazard of their part if there be loſſe, they may lawfully binde their partner to yeeld vnto them a iuſt and proportionable part of the gaine: or elſe the ſtock may be committed to the truſt of ſome faithful & skilful man, that hath ſufficient imployment for it. And though there be no ſet compact for the hire, yet the borrower may, & ought in mercy & thankfulnes, to recompence the lender, as God hath bleſſed his increaſe, & inlarged his hart: & the lender may receiue it as a gracious fruit of his loue, & a bleſsing from God, that gaue ſo good increaſe, & ſo charitable an hart vnto him. If any deſire further reſolution in this point, they may read the long Treatiſes which diuers learned men haue written vpon this ſubiect.

Anſw.

Queſt.

Anſw.

The like may bee ſaid of thoſe that having the goods of men deceaſed committed to their truſt by will, deale vnfaithfully, and put them from the right owners into their owne

purſe,

purſe; this is plaine theft: and yet it goeth for currant often among men, becauſe it taketh ſome ſhew of warrant from the poſitiue law, but Gods law will giue no allowance to it. So *Salomon* ſpeaks of theft by buying & ſelling; *It is nought, it is nought ſaith the buyer: but after he boaſteth:* ſuch as wil diſpraiſe & vndervalue a thing aboue meaſure, & againſt their conſcience & knowledge, if they be to buy: but if they be to ſel, they wil extoll & praiſe the ſame thing, far beyond that they know and be perſwaded it is worth. Theſe, and ſuch like practiſes, are cloſe & colourable, that mans law doth not take ſo much hold vpon, but Gods law doth forbid and condemne. Prou. 20. 14. Theft in buying and ſelling.

Another, and the laſt kinde of ſtealth is without all colour of law, when one will haue it, becauſe he will, though he can alleage no ſhadow of right or title to it; As, by violent and ſtrong hand, to take away that belongs not to him. This was the ſinne of *Ophni* and *Phineas*, vvho violently robbed the people, in their ſacrifices and offerings: and if the people ſaid, I pray you let God be firſt ſerued, and let things be done according to the law; Nay, would they ſay, but if you wil not giue it vs, we will take it whether you will or no. Heere they could pleade no manner of intereſt, and therefore it is ſaid, The ſinne of the young men was great in the ſight of God: ſo to ſteale by the high-way ſide, and to take away mens cattell, or any ſuch like commodities: This is a knowne ſinne. And becauſe ſuch commonly, being conuicted of the fact, haue nothing to ſay in defence of the ſin, they are ſooneſt brought to repentance, Or if they doe not ſo, then God will find them guiltie, and giue them their iuſt recompence, which he hath threatned againſt them, 1 Cor. 6. 10. Therefore this is heere paſſed ouer briefly. Theft without colour of law. 1 Sam. 2. 16.

Another kinde of ſtealing, which is done without colour of right, is more priuie and cloſe (the former was violent and open) and that is either by taking or retaining. By taking, when one layes theeuiſh hands on that thing which his conſcience telles him that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet ſpeakes, *I will bring forth the curſe, ſaith the Lord God of hoſts, and it ſhall enter into the houſe of the theefe, and of him that ſweareth* Zach. 5. 4.

falſely by my name, and it ſhall remaine in the midſt of his houſe, and it ſhall conſume it, with the timber of it, and the ſtones of it. The Prophet ſhewes, that the curſe of God followes ſuch as ſteale, and bee theeues; ſwiftly it flies after them, and GOD himſelfe will bring it into their houſes: and when it is there, it is like the moſt peſtilent fretting leproſie, that was not only infectious to men, but would conſume the houſes, and enter into the timber and ſtones. So Gods curſe doth not reſt vpon the body and ſoule of theeues onely, and thoſe that will ſteale, but it will bring all to nought, vnleſſe they purge it away by true repentance. A man were as good put a coale of fire into the thatch of his houſe, or in the barne, as bring any ſtollen goods among his goods.

Habak. 2. 9.

Firſt he ſaith, The man that ſtealeth ſhall be cut off: hee prouokes God to deale with his perſon firſt, and to cut him off, to kill his body, and damne his owne ſoule. But ſome might ſay, Though I be dead and gone, yet I hope my family, and my children after me, ſhall fare the better for it. No, they ſhall fare the worſe for it. For Gods curſe, which ſhall purſue them, is ſuch a deuourer and conſumer, that though there ſhould be no man left, nor any liuing thing for it to worke vpon, yet it would not reſt, but ſhew it ſelfe vpon the inſenſible things; as, the very timber and ſtones of the houſes of ſuch as prouoked God to lay it vpon them. As the prophet *Habakuck* ſaith, *Hee coueteth an euill couetouſnes to his houſe*; and not to himſelfe onely.

Men thinke that when they can bring home thoſe ſtollen goods, that this is a good thing, and ſhall doe them and theirs good: but indeede it is an ill couetouſneſſe, it brings a miſchiefe vpon him and his houſe. So many things as a man gets by ſtealth from his neighbour, ſo many curſes he gets to his ſoule, and ſo many plagues hee wraps and roles together to come vpon his poſteritie. Yet men haue excuſes for this their ſtealing. As firſt, alas, what ſhould you ſpeake of this? it is a ſmall thing; you ſhould not make ſuch adoe about ſo little a matter. Is it a ſmall thing? Then the more wretched and abiect ſinner you, that will corrupt your ſelfe, for ſo ſmal a thing. He that will racke and corrupt his conſcience for a

Excuſes for ſtealing.

trifle,

trifle, will neuer ſtick to doe fiue times worſe, for a matter of weight. If one be not faithfull in a little, it is certaine he will neuer be faithfull in much; hee that will venture damnation for a matter of a penny, hee will doe tenne times more if it come to a pound. He that cares not to breake one Commaundement for a peece of bread, let him haue hope of a greater bootie, and he will breake euery one. If one will doe the diuell ſuch ſeruice for ſo ſimple and ſmall wages, let the diuell mend his wages, and he will certainely mend his worke. So that this excuſe prooues a man to be more inexcuſable. Oh, but I truſt this is not to be blamed, he can ſpare it wel enough, it will doe him no harme, and mee good: I hope this is no ſuch matter. But firſt, vvho made you a diuider of another mans goods? vvho gaue you authoritie to make any ſuch partition? Hath not God giuen him that which is his, & you that which is yours? And you (not contented with Gods diſtribution) take that which belongs not to you. And where you ſay, He can ſpare it, it will doe him no harme: Suppoſe one ſhould goe to the Kings Exchequer, and break open his Treaſure, and take out, though it were euen a ſmall ſumme, and ſay, Alas, I am a poore man, and this is not ſo much, the King is rich enough, he may well ſpare twice ſo much, I truſt he will not be much offended, though I haue ventured a little in my need. But for all your need, and the Princes wealth, he that would doe thus, were like to be counted a foole, and be hanged as a fellon, the excuſe would not ſerue the turne. But now, GOD hath abſolutely forbidden to take any mans goods, without any ſuch exception as this, Vnleſſe hee can ſpare it. This is not the queſtion, whether it will hurt him or not: it offends God, hee hath forbidden it, and therfore if you doe it, you ſinne againſt God, and hurt your owne ſoule.

And wheras you ſay, it will doe you good, and helpe you, that is not true, it will hinder you rather, and bring a further curſe on you then before. Yea, but what courſe would you haue a man take? the vvorld hath forſaken mee, I haue no friend to helpe mee, what would you haue mee doe? What? euen any thing rather then this. Haue men forſaken you, and

will you make God forſake you too? You can haue no helpe in the world: and will you therefore ſhutte vp heauen alſo againſt your ſelfe? If one were helpleſſe and friendleſſe here, and knew not which way to turne himſelfe for reliefe and ſuccour; yet if hee can turne to GOD and cry to him, and haue hearing and comfort from him, his caſe is good, and he is ſure to be well prouided for. But now, when one is quite out of hope among men, and deſtitute of all outward comfort, then to make God his vtter foe, and fill himſelfe alſo with inward euils and griefes, this is not to leſſen the croſſe, but to increaſe the curſe, and to bring a greater weight of miſery on his owne head.

Therefore then a man had moſt needs to keepe peace and league with GOD, when the world hath caſt him off: and if God doth chaſtiſe him with want, it were a farre better courſe to repent, and intreat God to helpe him, and turne away his heauy hand, then to adde more to his ſinne, and to cauſe God to adde more ſtrokes and corrections to thoſe that hee hath already laid vpon him. So that whether the thing be little or great, whatſoeuer a mans eſtate be, or whoſoeuer hee be that hee wrongs, hee muſt alwaies take heed of this priuy ſtealth, of his cloſe conueying anothers mans goods vnto himſelfe.

Now, as it is a fault this way to wrong any: ſo eſpecially if the perſon to whom the wrong be done, be more neerly ioyned, and tyed in any bonds to vs, or we to them: contrary to the dealing of a number that indeed will let their neighbours goods alone for ſome outward reſpect, they will not ſteale from them; but for their Parents or Maſters, there you muſt giue them leaue, they hope they may borrow a little libertie, and be ſomething bolder with their goods, then with anothers. But doe they knowe what the holy Ghoſt ſaith in the Prouerbs: *Hee that robbeth his father and mother, and ſaith it is no ſinne, is a companion of a deſtroyer.* For this is ſo farre from leſſening the fault, that in truth in the ſight of God, it makes it farre more hainous and abominable. For, as he that kils his father or maſter, doth commit a farre greater ſinne, then if he were a ſtranger or further off; ſo here likewiſe hee

Prou. 28. 24.

that

that robs his father or his master, is in a higher degree a sinner, then if it were a person nothing so neere vnto him, to whom hee did not owe so much dutie.

Therefore, as one must labour, not to let his hands haue libertie to take any thing that belongs to any man, be hee neuer so farre distant from him: so especially hee must restraine them from that which belongs to his father or master: or some such, to whom hee was bound with a more strong and neer bond, then to other men. For this is more wicked stelth that is done against a friend, then that against a stranger. And so much for stealth by taking.

Now another kinde of theeuerie followes, nothing inferiour to this; by vnlawfull retaining and keeping in ones hand that which is none of his: whether it bee by with-holding of things found, or lent to vs, or of wages or things due any way to another. For though a man keepe himselfe vnspotted in this respect, that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he (going by the way side) find any thing that he knowes not whose it is, then he takes it vp, and after heares who is the right owner of it, and doth not restore the goods to the owner, all his former good dealing in other things, will not excuse him from the imputation of theft, so long as in this sort hee keepes his neighbours goods from him. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not bee accepted. For indeed his conscience will accuse him, and the very law of nature will condemne him; Because there is no man so ignorant, but if hee had lost his owne purse, or any thing by the way side, or otherwise, hee would thinke it right and equall, that hee who found it, should bring it to him againe, if hee knew him to be the owner of it; and would say hee had not done the dutie of a neighbour, if hee should keepe it backe from him. Now, God commands to doe, as wee would be done vnto: and therefore this, that hee would bee so dealt with, binds him to deale so; and if hee doe not, he sinnes against his owne conscience, and that shall be sufficient to

Theft by retayning.

Exod. 2. 3. 4. Leuit. 6. 3. & 4.

condemne him. So for wages, hee that doth not pay his ſeruants, or the hireling his due wages, in due time, vvithout ſhifting or putting off from time to time, hee is guiltie of the breach of this Commaundement. This delay is theeuerie (though one doe purpoſe to pay them all, and that rather with the moſt, then to keepe any backe) if hee be poore, and not able to forbeare this protraction from time to time. This is forbidden, Leuit. 19. 13, *Thou ſhalt not robbe thy neighbour*, ſaith GOD. But one might ſay, I doe not robbe him, neither will; for he ſhall haue his goods ſafe enough by mee, I will take nothing from him that is his: then ſaith hee againe, *Let not the hirelings wages reſt with thee till morning*; as if hee had ſaid, You do not take his money: yet if you keep it from him, I account it robbery. For at the end of his worke, ſhould be the beginning and performing of his wages; therfore after the worke is done, let not the wages tarry one day in your purſe, for it is none of yours, it is your hirelings. Deut. 24. 14. 15. *Thou ſhalt not oppreſſe an hired ſeruant that is needie. Thou ſhalt giue him his hire for the day, neither ſhall the ſunne goe downe vpon it: for he is poore, and therewith ſuſtaineth hee his life.* If one be poore and in diſtreſſe, and cannot endure delay, but is put to his ſhifts, and made to endure hunger and cold, and to goe from him with an heauie heart, when hee is not paid, and with a ſigh, not knowing what to do for reliefe; this is both crueltie in that hee keepes that from him that ſhould maintaine his life: and it is theft alſo, in that it redoundeth to the hindrance of him to whom it appertaineth. So that kinde of ſhifting and putting off the hireling with ſuch delaies, is a fault that makes a man guiltie of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { Inward, or Outward.

Contentednesse.

The inward dutie, is contentednesse in our owne eſtate, with whatſoeuer portion God hath allotted vnto vs. To like ſo well of Gods diſpoſition, as that wee beleeue in our hearts that the meaſure is beſt and moſt profitable for vs, that GOD our moſt

moſt mercifull Father hath appointed for vs. This quietnes with that part that falles to his ſhare, is the duty commanded to euery man, and is the inward keeping of this Commandement. This is commanded, Hebr. 13.5. *Let your conuerſation be without couetouſneſſe, and be content with thoſe things which you haue.*

Why, might ſome men ſay, I am not couetous. That you may ſoon try euen by this, whether you be content with thoſe things that you haue. Certainely, ſo farre as a man is void of couetouſneſſe, ſo farre he is well content with his eſtate: and he that doth not thinke his owne enough for himſelfe, it is ſure he is couetous after another mans. Yea, but how is it poſſible that one can bee contented in my caſe? I haue ſo many wants, and can ſee no meanes to ſupply them: how would you haue mee content now; not hauing ſufficient maintenance, nor knowing how to get it? Hee that is a Chriſtian hath enough to maintaine him, for he hath the promiſe of GOD, that *hee will not leaue him, nor forſake him:* and is Gods promiſe nothing? Is not his word ſufficient aſſurance of all things needfull? If God bid vs be content, and hath giuen vs cauſe to be content, why ſhould we not be content? Is not his truth a pawne good enough? What is to be beliued, and whereupon may wee depend, if not vpon the word and promiſe of GOD? For mans life conſiſteth not in the greatneſſe of his portion, or the abundance of his wealth, but in the bleſſing of God, which will make a little goe farre, and doe more good then a great deale without it. And hee that hath this, whatſoeuer outward wants hee ſeemeth to be in, is in a good and ſafe eſtate. If wee rely on friends & wealth, wee build on a fickle foundation, and haue alwaies cauſe to feare. But if God hath promiſed to be with vs, why ſhould we feare, what any creature can do againſt vs? So *Paul* ſpeaks of himſelfe, that hee had learned in all things to be content. This is a point of great learning, and he is a good ſcholler in Chriſts ſchoole that hath gone ſo far, as that hee can like well of Gods doings whatſoeuer. This is a thing that onely Gods ſpirit can teach one, to be ſo well ſatisfied with his owne, as that he doth neither enuy that another hath more, nor repine

Hebr. 13.5.

Philip. 4. 11

and

and grudge that himselfe hath lesse. But if this bee such a point of learning, how should wee come to it? That *Paul* shewes, 1 Tim. 6. *Godlinesse is great gaine*, because it maketh a man contented with that hee hath. So farre as any man is godly, so farre is he content with his outward estate: though he haue but a little, he is not much troubled: for he knowes Gods hand is not shortned: and if he had nothing, he would not be out of heart, and dismaid, because hee perswades himselfe, Gods blessing can sustaine him as well without meanes, as with meanes. And this was that which made *Paul* so quiet and setled in all distresse. For, before godlinesse had calmed his hart, he was as restlesse as the sea, and troubled all the Church with his raging and fiercenesse: But so soone as he grew godly, all the storme ceased, none more quiet & contented then hee. If they imprisoned him, if they whipt him, if they stoned him, he could quietly endure it. Hunger, cold, nakednesse, what euer came, hee was well prepared to vndergoe it. Hee knew all came from GOD, and for his good: and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knew how to beare all things quietly. Therefore, whosoeuer would be contented, let him labour to get godlinesse in his heart.

1 Tim. 6. 6.

Many there bee that be willing, and will take paines enough to store their purses, and their grounds, and their houses, but few there be, that will take paines (where it were most behouefull) to store their harts with godlinesse, which would bring contentednesse, and sufficiencie also. For wee haue a promise of GOD, that if wee seeke the kingdome of GOD, wee shall haue all other things cast vpon vs as a vantage and ouerplus. And the cause why GOD hath restrained vs from outward things, is not for that hee wants loue, and cannot finde in his heart to bestow them: but because they would be ill for vs, and we could not beare them. Hee would haue vs to be good within, before wee seeke goods without, and knowe how to vse riches, afore wee haue them to abuse. Therefore, as wee would not be counted theeues and breakers of this Commaundement, so let vs be content to liue at Gods finding, and to rest vpon him, so good a GOD, that

Matth. 6. 33.

that though we haue but a little, yet hee hath enough; and though he gaue vs nothing before hand, yet he loues vs before hand, and will giue vs comfort in all diſtreſſes, and thoſe outward things alſo ſo farre as we haue need, and can digeſt them. So much for the inward obedience: now the outward followes. And it conſiſts in the right vſe of our owne, and righteous dealing towards others.

The right vſe of our owne is ſeene in frugalitie and liberalitie. Frugalitie ſtands in getting and keeping. Our getting muſt be by ſome faithfull labour in an honeſt calling, and by honeſt dealing in the calling: as Epheſ. 4.28. *Let him that ſtole, ſteale no more, but labour with his hands in that thing that is good.* To theeuery which is a breach of this Commandement, and idleneſs which is a kind of theft, he oppoſeth labour, as a keeping of this Commaundement. But then he ſhewes what kind of labour it muſt be, namely, in the thing that is good, in ſome lawful and Chriſtian calling. For many labour all day and all night: but that is in carding and dicing, and gaming, and vnthriftineſſe; which will neither make them haue a heart to do good, nor ability to do good, but brings a curſe vpon heart and eſtate: one is wicked, & the other commonly weake. As is to be ſeen in ſtage-players, and ſuch like, that draw the people away to vanitie: which take paines indeed; but it is no profitable paines, and therefore yeelds no profit, either to their ſoule or body; but brings them a hard hart, and a wicked hand, and a miſerable eſtate, that of all men they are the moſt profane and lewd. Therefore, as a man muſt not be idle (for an idle man cannot be an honeſt man) ſo this muſt alwaies bee prouided, that the labour be in an honeſt and lawfull thing; elſe one may toyle, and ſpend his body in trauell, and be neuer a whit the honeſter man, if hee ſerue not God, but ſerue his luſt and filthy fleſh. *Eſau* could take paines, and that eagerly, till hee was almoſt dead with labour but it was in hunting, in following his vaine ſport, in this hee would ſpend himſelfe. For he ſaith, I am almoſt dead: and he was ſo faint, that he would ſell his birth-right for a meſſe of pottage to refreſh him. All this while hee was no better then an idle perſon, becauſe hee Gene. 25. 32.

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was ill occupied: and this was to him (as he vſed it) a curſed labour. For, God would haue one labour in ſuch a calling as ſhould humble his fleſh, pull downe and tame his pride, and bring ſome increaſe vnto his outward eſtate, ſo as hee may haue a mercifull affection, and alſo abilitie to ſhew mercie. This GOD hath appointed, and theſe will be the effects of godly labour. But other wearing ones ſelfe in ſlauery to his luſt, and ſeruing ſinne, humbles him not a whit, nay it makes him more proud, more ſurlie, and more vnſociable, ſo as hee neither knowes God nor himſelfe. It doth not prepare him to die, but it makes him forget his latter end, neuer thinking of death, till death deuour him. It makes not the hart pitifull and mercifull: but it hardens the heart, and infects it with crueltie. And ſuch a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man muſt labour, no man hath any warrant or priuiledge to bee idle, for that makes him guiltie of the ſinnes and iudgement of the Sodomites. And furthermore, euery man muſt look that his vocation be honeſt and lawfull, or elſe he ſhal do himſelfe more harm then good by his labour.

The effects of godly labour.

Ezech. 16. 40.

The ſecond point of frugality, is, in keeping that prudently, and diſcreetly, which was honeſtly gotten. For if labour in getting, be not ioyned with wiſedome in preſeruing and ſauing, that is no good thrift. Neither muſt this bee a niggardly and miſerable ſparing, but an orderly and wiſe diſpoſing and husbanding of that which God hath put into our hands; that we may be better able to do good, and to relieue others. In this many faile, and by failing in it, are faultie in a good dutie as neceſſarie as the former: they labour indeed, and that with great diligence and carefulneſſe, till they haue gotten ſomething; but then they let it goe as faſt, either by drinking or gaming, or elſe by good cheer & daintie fare aboue their abilitie; and by this immoderate and vndiſcreet lauiſhnes, they vndoe whatſoeuer they did before by following their calling, and they keep themſelues alwaies in want and penury: whereas if they would be carefull to keepe thriftily, what they be painfull to get, they might liue of their

labours

labours comfortably and ioyfully, and beſides might bee much beneficiall to others that ſtood in need, & haue wherewithall to open their hand liberally in works of mercy. So Prou. 21. 20. *In the houſe of a wiſe man is a pleaſant treaſure & oyle, but a foole deuoureth it.* A wiſe man, that is, a godly man, doth not onely ſeeke, and bring into his houſe, but will alſo keepe in his houſe, a pleaſant treaſure, delightfull riches, ſuch as being gotten without any ſtaine of iniuſtice, hee hath ioy and comfort, and a bleſsing in the vſe of them; and hee hath not for neceſsitie onely, but alſo for delight, euen oyle and things for refreſhing and recreation. But a foole, that is a wicked and vngodly man, he deuoures all: whatſoeuer it be, left him by his Parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is ſpent idlely, & without any diſcretion. For he ſerues ſuch a chargeable maſter, as will leaue him nothing at the yeeres end. Other maſters vſe to giue their ſeruants wages for their worke: but the diuel and luſt, whom wicked men ſerue, be both coſtly and hard maſters, they will take all; and ſo long as there remaines any thing to be had, they ceaſe not calling for it: but all this hard and chargeable paines ſhal be rewarded with nothing, but want and neceſsitie at the laſt. So that, a good man muſt be as well a keeper as a gainer, he muſt know how to bring in lawfully, and how to lay out diſcreetly, and to diſpoſe things in that good order, that hee doe not bring himſelfe into vnneceſſarie wants and troubles, but that he may haue both to comfort himſelfe, and alſo to refreſh others. So much for thriftineſſe.

Liberalitie.

The other thing required in the right vſe of ones owne goods, is liberality, without which there is no true obedience to this Commandement. Now this liberalitie muſt ſpread it ſelfe into two branches; towards ones ſelfe, and towards others. A liberall man muſt bee liberall to himſelfe: for all goodneſſe beginnes at home, and ſhewes it ſelfe firſt, where it was firſt bred. And ſo Eccleſ. 5. 17. *It is good* (ſaith he) *to eate and drinke, and take pleaſure in ones labour: and this* (ſaith he) *is the gift of God.* To haue meate, and drinke, and apparell, is a thing common to reprobates: but to haue theſe things, &

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the right vſe of them alſo in ioy and comfort, and thankfulneſſe, this is a ſpeciall fauour to Gods people, and peculiar vnto them.

Therefore it is our dutie to take part of thoſe things, that God hath giuen vs, and with a thankfull and cheerfull heart to enioy his kindnes, and not to make our caſe worſe then we need. As the fooliſh Iſraelites did, when God in goodnes had prouided ſufficient food for them, that they might haue had enough, and gone to bed cheerefully after a competent ſupper; yet they were ſo fearefull and doubtful, leſt they ſhould haue had nothing for the morrow, that they pinched themſelues of Gods allowance, and would needs reſerue ſomething vntill the morning. But what became of it? Did not GOD ſend wormes amongſt it, ſo that it ſtanke and was good for nothing? And ſo it is ſtill: the equity of this is perpetuall vnto the end of the world. He which will be more ſparing then God would haue him, and niggardly when God hath laid no neceſſitie vpon him, the curſe of GOD will fall vpon the goods thus ſaued, that it is all one as if they had bin ſpent. For they ſhall corrupt and vaniſh away to nothing. And indeed, if one do not firſt ſhew mercy to himſelfe, how is it poſſible he ſhould ſhew mercy to another? He that will ſtarue & pine himſelfe, when he needs not, no man will truſt him to feede and relieue his neighbour when he needes. This is moſt certaine, that he which will be cruell to his owne fleſh, can neuer haue any true pittie to another.

Exod. 16.10.

Therefore, firſt a man muſt haue an open hand to miniſter vnto his owne neceſſitie, and to helpe himſelfe, and ſee that himſelfe be the better for his owne goodneſſe and liberalitie. And yet neither is that ſufficient. A man muſt not ſpend all his kindneſſe within doores, and keep ſo ſpare a fire that can warme no body but himſelfe: but after hee muſt ſtretch out his hand to be bountifull to others, whoſe want requires his helpe, and whoſe penurie calles for ſomething of his abundance. So 1 Timoth. 6. 17. *Charge thoſe that bee rich in this world, that they be not high minded, &c. That they doe good, and be rich in good works, and ready to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt the*

time

time to come, that they may obtaine eternall life. Hee vvould haue rich men not to truſt in riches, but in God: for riches be vncertaine. And what greater folly can there be, then for a man to put his confidence in that, which muſt away, hee knowes not how ſoone? God will call for him, and hee muſt leaue his riches behind him, and come naked before the iudgement ſeat of God. But if they would know how to vſe riches, let it not be in putting truſt in them, nor in bigge, and proud, and ſowre lookes, for this will make them hatefull to God and man; but let them be mercifull, let them doe good and diſtribure, and this will be a ſure foundation for themſelues; by ſo doing they ſhall get loue both of God and man: no better treaſure againſt the euill day, then that which hath been laid vp in the works of mercie. So in Prou. 11. 17. *Hee that is mercifull, rewardeth his owne ſoule.* This is the benefit of mercie; that one doth two good things at one time, hee ſtops two gaps with one buſh, hee both helps and comforts the diſtreſſed, which is his owne fleſh; and more then that he furthers his owne reckoning againſt the time of account. For, when God ſhall come to take a view, and ſearch how euery man hath ordered the goods committed to his hand (as certainly hee will one day) let the fooliſh men promiſe to themſelues what liberty they will, and flatter themſelues, that all is their owne, and euery one may doe with his owne what he will; yet they ſhall finde it is Gods, and to be vſed and diſpoſed according to his will. And when ſuch an enquirie comes, this will bring moſt vnſpeakeable comfort to a mans ſoule, when vpon his death-bed, and when hee is now to leaue his wealth, he can with a good conſcience repeate to GOD how hee vſed his wealth, and can hold vp his head before God, and ſay: Lord, thine it was, and I did knowe it: I was but a ſteward, and therefore I diſpoſed of it, according to my Maſters will. I ſpent it not in ſeruing my luſt and deſires, but in thy ſeruice, and to thy glory. I was more willing and ready to lay out much in thy ſeruice, and the relieuing the poore members of Chriſt, then any thing in ſetting vp my fleſh, and pleaſing the vaine and fooliſh affections thereof. When one can thus ſpeake to God, and make ſuch a reckoning,

koning, hee ſhall then well perceiue and feele, to the exceeding ioy of his heart, what reward hee gets to himſelfe, that giues almes freely, and ſhewes mercy liberally, to others that ſtand in need.

2 Cor. 9. 6. And the Apoſtle *Paul* ſaith: that *he that ſoweth plentifully, ſhall reape plentifully*; comparing liberalitie in works of mercie, to ſowing. And ſo it is indeede, and ſhall yeeld a better and more plentifull crop, by how much the ſeed it ſelfe, and the ground on which it is ſowen, is better then any other. So Pſalm. 37. 26 Pſalme 37. 26. *The righteous is mercifull and lendeth, and his ſeed enioyeth the bleſſing*: meeting with an obiection, that ſeemes to ariſe, Indeed I would faine be mercifull, and doe good, I know it is a good thing; but alas I haue a charge, I muſt prouide for my children; the father muſt lay vp for the children: and he is worſe then an Infidell, that prouides not ſomething for his family. But God here teacheth him, how he may prouide and ſtore ſomething for his poſteritie, and therefore he bids them be mercifull. For hee can neuer bequeath a better portion, and a richer legacy to his ſeed, then when he doth many works of mercy, euen for their ſake. For God promiſeth that they ſhal enioy the bleſſing of his goodneſſe. He ſaith not, they ſhall be rich, and haue the world at will; (for a man may liue in as much eaſe & wealth, and pleaſure, as the rich Epicure did, and yet goe to hell when hee dieth:) but they ſhall haue the bleſſing: which imports thus much, firſt they ſhal haue Gods fauour to bring them to heauen: He will bleſſe their ſoule and conſcience, and they ſhall haue beſide ſo much wealth as may ſtand with his bleſſing. Not ſo much, as to make them proud and idle, for that were the way to make them curſed; but ſo much, as ſhall ſuffice to make them thankfull to GOD, and profitable in the Church. And this bleſſing they ſhall haue, not as a gueſt to ſalute them, and away: but as an inheritance, that ſhall abide with them, and helpe them for euer. So much for the vſe of ones owne.

Iuſtice. Now followes the next point, in the right carriage of our ſelues towards our neighbours, and that is called Iuſtice: which conſiſteth in two things, in getting and reſtoring. Iuſtice

ſtice in getting, is when one gets by lawfull meanes, in a lawfull calling. Not by gaming and ſuch meanes, vvithout any ſufficient conſideration and exchange. For this is theft, theſe be vniuſt meanes that bring a curſe with the vnlawfull gaine, as hath beene ſhewed before: and ſuch a man makes himſelfe excommunicate in the hearts of Gods people, and brings hardneſſe of heart vpon himſelfe, and much miſchiefe beſide. But if the calling wherein a man exerciſeth himſelfe, be warranted and ſanctified of God to this vſe: then care muſt be had, and that as much, that the meanes which one vſeth in his calling be agreeable thereunto. If it bee by diſſembling and lying, by falſe weights, or falſe meaſures, by falſe commending or diſcommending aboue meaſure, or by any ſuch like vnconſcionable way, this is vniuſtice, and a breach of the Commandement. Therefore let the calling bee good, and the meanes good, and then a man may with a good conſcience take the bleſſing and fruites thereof. And this is iuſtice in getting: now for reſtoring.

This muſt alſo be obſerued, that if any haue in former time beene craftie and deceitfull, and dealt iniuriouſly with his neighbour; though happely it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knowes it, and his owne conſcience will not paſſe it ouer ſo, but hee muſt heare of it. If (I ſay) ones ſoule tell him that he hath thus wrongfully intreated his neighbour, if he will bee counted a iuſt man, and haue the former offence blotted out, and the mouth and clamour of his conſcience ſtopt from thoſe fierce and bitter accuſations, whereby it vexeth and diſquieteth vnrepentant ſinners, hee muſt ſee that hee make reſtitution; let the ſeruant goe to the maſter, and the goods returne to the owner, who hath the right title vnto them. This is commended, Leuit. 6. 2. &c. *If any ſinne and commit a treſpaſſe againſt the Lord, and deny vnto his neighbour, that vvhich was taken him to truſt, &c. He ſhall both reſtore it in the whole ſumme, and adde the fift part more thereunto.* Where the holy Ghoſt appointeth, that if any man haue beene any vvay iniurious to his neighbour, either by denying that vvhich was lent him, or hauing found a thing loſt and knowing the

owner, hath detained it: or by any other ſuch like dealing: if euer hee will haue God heare his praier, and receiue his ſacrifice; before his offering, hee muſt make recompence of the principall, and adde thereunto the fift part, &c.

But it will bee obiected, that he is gone, I cannot tell where to haue him. But doe you know none of his kindred? Hath hee neither ſonne, nor nephew, nor brother? Is there none neere vnto him, that you know? Not one. Yet it muſt be reſtored, it is none of yours, you of neceſſitie muſt part from it, if you will haue the ſinne pardoned. Therefore you muſt giue it to the Lord, the Church muſt haue it: Numbers 5.8. So that this is the law of reſtitution; Hee that hath gotten any thing vnlawfully muſt not onely ſay, Indeede I haue done amiſſe, I cry God mercie for that is paſt, and I will doe ſo no more: but for this I hope, God will pardon mee, I purpoſe now to leaue off doing wrong to any. No this is not enough, a man muſt reconcile himſelfe to God, before hee can reconcile his conſcience to himſelfe. God will not bee pleaſed with ſuch a weake amendment. Wee cannot bee aſſured of pardon for that which is paſt, nor perſeuerance in a better courſe, vnleſſe there be true repentance: and true repentance neuer goes before, but willingneſſe to make reſtitution followeth preſently after. Therefore let a man deale more ſoundlie in ſuch caſes, that pertaine to the peace of his conſcience. This hollow heartednеſſe, and hypocriſie, in ſuch matters will bring him no peace. Therefore let not a man hearken to the diuell, and his owne fleſh, for his hurt; but reſtore that which hee hath defrauded any man of by ill meanes. If not, let him know for a ſurety, whoſoeuer he be, that there is no thriuing by ſuch dealing. Sin is a poiſon infecting both the ſoule, bodie and eſtate: and vnleſſe it bee purged out in time, will bring all to ruine.

But yet ſome obiections ſeeme to ariſe? firſt, the thing is of ſome price, and the perſon wronged is wicked, and would bee willing to take the aduantage, and follow the occaſion to put mee to death. Therefore here danger ſeemes to reſtraine him, and hee thinks it better to liue in ſafetie, then to make reſtitution with perill of his life. But though the caſe ſhall fall

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out thus, yet the law of reſtitution admits no ſuch exception; One muſt reſtore: yet wiſdome muſt be vſed in this caſe, that both the partie offended many bee ſatisfied, and the partie offending may bee in ſafety.

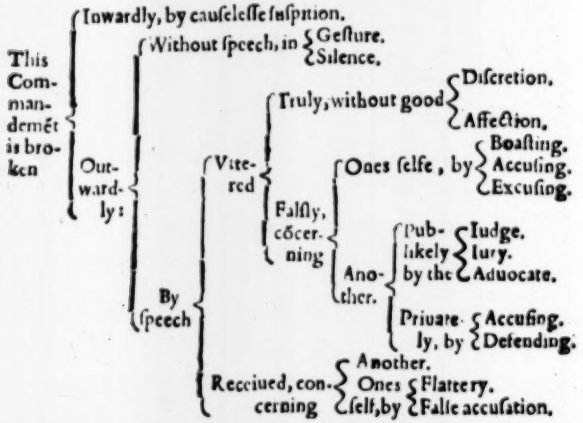
Therefore ſome other third perſon of wiſedome and grauity, a man of good account for religion and honeſty, muſt be choſen, to whom this ſecret may be without perill reuealed, and by whoſe meanes the wrong done, may be fully anſwered. And he muſt reſtore it in the behalfe of the other, concealing his name and particular fault: as, thus hee may ſpeake; There is a man that in time of his ignorance hath wronged and endamaged you: and now that God hath touched his heart with true repentance, hee is willing to ſatisfie you to the full, and therefore hath by me ſent you ſo much, as will fully recompence your loſſe: yet he deſires to conceale his name becauſe of perill that might enſue. By ſome ſuch wiſe and godly courſe, amends may be fully made, to the party that ſuſtaineth the wrong, and hee that did the wrong, bee nothing at all endangered.

But there comes yet a further doubt; I am not able to reſtore, I haue not wherewithall. Then where nothing is to be had, it is a common prouerbe, the Prince muſt loſe his right: But yet ſo, that a man muſt plainely and fully confeſſe his fault. If there be no abilitie for reſtitution; yet hee muſt not neglect confeſſion. And this further he muſt couenant with himſelfe, that if euer it pleaſe God to giue him abilitie, he will be anſwerable to the full, for all ſuch wrongs; and then as we are in affection, ſo God will account vs indeed. If one can ſay in truth of heart, O Lord I confeſſe my fault to thee, and haue confeſſed it to the perſon, vvhom I haue offended, and though I bee not able to recompence him, yet I reſolue with my ſelfe, and make a couenant vvith mine owne conſcience, that if euer I haue it, I will pay him; and if I had it now, I would deferre no longer, he ſhould haue it now. In the meane time I will not ceaſe to ſupply that by my prayers, which by reaſon of pouertie is wanting in my payment; that mine humble ſutte to God, for him, may as much profit him, as my ſinne againſt God, and againſt him, hath endamaged

him. Thus if a man doe, God will accept him, and fully acquite him, and esteeme of his vnfained purpose, and humble acknowledgement; as of a sufficient recompence: and will himselfe vndertake the debt, so as the party shall sustaine no wrong. And so much for the eight Commandement, *Thou shalt not steale.*

The ninth Commandement.

Thou shalt not beare false witnesse against thy neighbour.



THe former Commandement was concerning our owne and our maisters goods: this requireth that vve hurt not our neighbours nor our owne good name; but (as occasion shall be giuen) maintaine and encrease it.

The inward breach of this Commandement, consisteth in the vngrounded suspition, which groweth commonly by the vniust iudgeing & condemning of our neighbours, contrary to the expresse commandement of our Sauiour, Matth. 7. 1. *Iudge not, and you shall not be iudged. For with what iudgement ye iudge, ye shall be iudged: and with what measure yee mete, it shal*

ſhall be meaſured to you againe. As if hee ſhould haue ſaide: If you would haue your owne infirmities pitied, & your words and deedes conſtrued in the beſt ſenſe, then ſhewe the like kindnes vnto others: Take nothing in the worſt part, let not the diſlike of your neighbours ariſe from any want of true loue in you, but onely from euident tokens of wickednesſe in them. For this is moſt righteous, and ordinarily commeth to paſſe, that none are more hardly cenſured, then they that are the bittereſt & eagereſt cenſurers. And none finde leſſe mercy from God and men, then they who haue beene the moſt vnmercifull iudgers of their brethren. Alſo Rom. 14.4. *Who art thou that iudgeſt another mans ſeruant?* Thereby ſhewing, that when men iudge raſhly, they doe not onely vſurpe vnlawfull authority ouer man, but alſo they thruſt themſelues into the place of God. How hatefull and hurtfull this inward ſuſpition and cauſeleſſe miſdeeming is, may better appeare by the cauſes from whence it ſpringeth. The firſt is want of godly and Chriſtian loue. As 1 Cor. 13.7. For where we loue, we hope well. And thoſe that carry an ill affection, will bee ſure to make an ill conſtruction. As may be ſeene in the Phariſies quarrelling againſt, and ſtumbling at euery worde and worke of Chriſt, Matth. 9 3. when our Sauiour pronounced that his ſinnes who was ſicke of the palſie were forgiuen, they counted him a blaſphemer.

Cauſes of raſh ſuſpition.

1 Want of loue

And in the 11. verſe, they condemne him for keeping company with Publicans and ſinners. And yerſe 34. vvhen hee had caſt out a diuell, they charged him to be a coniurer, euen confederate with the chiefe of the diuels. Whereas if theſe and ſuch like workes had beene done by their owne children or friends, they would haue made thoſe things, matters of great commendations in them vvhom they loued, which they condemne as hainous crimes in him whom they hated.

The next cauſe is want of wiſedome and good diſcretion, As Acts 28.4. The rude Barbarians, ſeeing the Viper to hang on *Pauls* hand, iudged him preſently thereupon to be a murtherer. Which fault alſo others of better note haue fallen into. As *Ely* ſeeing *Hanna* long in prayer, and hearing no voyce vttered, charged her with drunkenneſſe. And *Iobs* friends,

2 Want of wiſdome.

1 Sam. 1. 14

beholding his extraordinarie afflictions, and passions, conclude that he was an extraordinarie sinner.

3 An ill conscience.

The third cause hereof, is an ill conscience and guiltinesse in the iudgers themselues. As *Saul* was alwaies suspitious of *Dauid*, as though he had sought his life, because hee had deserued euill at his hands. And hauing dealt cruelly and craftily with him, suspected the like measure from him.

So those that haue polluted their owne soules and bodies vvith most filthie facts, and are most vncleane and vvicked persons themselues, vvill soonest misdeeme the chastitie of others. And none are more suspitious of other mens truth and fidelity, than they who haue beene the greatest deceiuers and defrauders of others. Another cause of this, is hypocrisie. When one neuer examineth his owne life, then he is most ready to pry into another mans conscience: and he that for the most part spares himselfe, vvill lay the heauiest loade vpon another. Thus the Scribes and Pharisies vvere dissembling hypocrites, and neuer meddled with their owne hearts to condemne any sinne there: And therefore Christ and his Disciples could haue no peace by them, but they vvere continually suspecting, and ready to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their owne soules, they vvould haue found so much businesse there, as other men might haue liued quietly enough by them. So Saint *Iames* saith, chap. 3. 17. *That true wisedome which is from aboue, is without iudging, without hypocrisie.* He shewes the cause why the best men bee neuer forward to iudge, nor hastie to passe sentence vpon other men, euen because they hauing good hearts, and desiring to be as good as they seeme to bee, haue so much to doe in fighting and striuing with their owne corruptions, as that they haue no leasure to examine other mens dealings, which belong not to them, but would rather reforme the things which be amisse in themselues. So, on the other side, obserue an hypocrite, that cares for nothing, but to make a shew before men; that neuer labours to approoue his heart to God, nor striues against his owne secret sinnes; you shall haue him so nimble and so quicke, in sifting of o-

4 Hypocrisie.

Iam. 3. 17

ther

ther men, that hee can ſee a fault vvhere none is in them, becauſe he cannot ſee a fault where it is in himſelfe. They think, that the reaſon, vvhy they can ſo quickely condemne other men, is, becauſe they are more holy then they, and therefore take a priuiledge to themſelues, to giue vvhat verdit they thinke good on euery mans action. But S. *Iames* ſheweth the true cauſe indeed, which makes their hearts ſo ready to conceiue amiſſe, and to thinke wrongfully of another: to wit, becauſe they had not as yet learned to thinke aright of themſelues. For hypocriſie alwaies breedes raſh iudging and vnchriſtian ſuſpition.

Thus we ſee what be the cauſes of this euill iudging, namely, at the leaſt, fooliſhneſſe and vncharitableneſſe: or elſe an euill conſcience and deepe hypocriſie. And from one of theſe euill cauſes, the raſh ſurmiſes and euill ſuſpitions doe alwaies ſpring. Now the effects are euen as bad. For if the heart bee thus infected, it makes one apt and ready to ſpeake and doe euill. If one allow himſelfe to think euill, hee cannot withhold his tongue from vttering it, nor his hands from practicing it, if occaſion ſerue. For whatſoeuer is vvithin the thought, that will ſhew it ſelfe openly, it will bewray it ſelfe in the mouth, in the hand, and in all the actions. As appeareth by the practices of *Saul* againſt *Dauid*, and the high Prieſts, Scribes and Phariſes, againſt Chriſt and his Diſciples. The effects of iudging raſhly.

The vſe of all this is, that if we would not be found culpable of the breach of this Commandement, nor tranſgreſſers againſt the name and fame of our brethren, then muſt we not giue our ſelues allowance to conceiue an euill opinion of them, without a ſufficient warrant and due ground for the ſame. For, though the thing be ſo indeed, yet it is a ſin in vs ſo to conceiue of it, vnleſſe there be ſufficient euidence and reaſon, to lead vs thereunto. For, what though it be ſo? yet in matters of our neighbours credit, vve muſt not take ſuch light coniectures, as a ſufficient cauſe to mooue a ſuſpition: vve muſt doe as we would be done by. And therefore as vve would not bee condemned of others, vpon euery ſhew of euill and ſlight occaſion: ſo let euery man looke to himſelfe, *Vſe.*

that he build not an ill conceit againſt his neighbour vpon a falſe foundation. Neuer thinke ill of any till hee haue deſerued it, and giuen ſufficient cauſe thereof. But yet this muſt be knowne by the way, that though loue will not allow ſuſpition, yet it doth not thruſt out diſcretion. It iudgeth not raſhly, but it iudgeth iuſtly. It is not ſo ſharpe-ſighted, as to ſee a mote where none is; nor ſo pur-blinde, but it can diſcerne a beame where it is. Therefore raſhneſſe muſt be condemned and auoided: but there is an holy wiſdome to bee vſed: as not to miſdeeme without ſufficient warrant; ſo when there is euident proofe, and plaine appearance of a ſinne, to take notice of it. Which muſt bee obſerued againſt many men, that by this doctrine (vvhich they peruert, as euill men doe all Scripture) take occaſion to thruſt admonition out of the doores, and thinke all men ſhould bee blinde, becauſe God will haue all men charitable. For ſo vvhen they haue broken forth openly into groſſe wickednеſſe, and all their life ſhewes them to be profane, vngodly, couetous, and deceitfull, and without the feare of God; come now and charge them that certainely they bee vvicked perſons, and haue no true faith nor repentance, preſently you ſhall haue this firſt defence: Oh, God knowes mine heart, you muſt not iudge, you muſt not ſearch into a mans heart. But a Chriſtian may iudge vviſely, though not raſhly. Hee may iudge by the fruite, though not by the ſap. If ones wickednеſſe be hidden, then God would not haue men cenſure. But if it breake foorth, hee would haue men to take heed, and reproue alſo. As for example, if one ſee a man that delighteth in ill company, is neuer well, and as he would be, but when he is among drunkards, and ſwearers, blaſphemers and ſuch like: one may iuſtly and vpon good ground, without any ſin, ſuſpect ſuch a one to bee a ſinfull perſon, and ſay: Surely this man walketh in a bad courſe. Such as his mates are, ſuch is he. For, ſurely good men would bee glad of the ſociety of good men, and lambes will reioyce to be with lambs. But now hee that doth take all his pleaſure to be among vngodly perſons, hath pronuonced this ſentence againſt himſelfe, Like company, like companion. So if one heare any vomit out filthy and

To giue due reproofe, is no breach of charity.

and vnchaſte ſpeeches, hauing his mouth full of lewd and vncleane words, this is an infallible note and ſure brand of a filthie and impure perſon. For, *out of the abundance of the heart,* Matth. 12. *the mouth ſpeakes.* Loke what vvare comes into the ſhop, ſuch is ſurely kept in the ware-houſe: and hee that thinks thus of ſuch a perſon, doth him no wrong at all.

So, others boaſt that they haue a good faith, and a good hope: they hope to be ſaued as well as the beſt; if one vvill beleeue them: and if you will not credit them, they take it as a great iniurie done to them. But what reaſon can they giue of their hope? what ſound cauſe can they alleadge why they ſhould be ſaued, rather then *Iudas*, and not goe to hell as well as *Caine*? Surely, they can yeeld no reaſon of their faith, they bee not learned, but (they ſay) they haue a good heart, and a good hope, that God will ſaue them. Nay, they neither haue a good heart, nor good hope. For, a good hope is alwaies vpheld by good reaſons; and a ſtrong faith, by ſtrong grounds out of Gods word. Elſe a man may talke of hope, of faith, and a good heart, and bee yet farre from all; Vnleſſe hee ſhew vpon what ground hee builds his hope, it is but preſumption. VVhen ſinne and death ſhall aſſault him, his ſtrength and hope ſhall faile him, and all comfort will forſake him. So for the Sacrament, it is a common cuſtome of men, a day or two before they come to the Communion, to wrap vp many reckonings and foule matters among themſelues, and to rake vp the coales of their malice vnder the aſhes, ſo cloſely, as that one would hope there were no ſparke left to kindle contention againe. But a day or two after, they bee as full of craft, brawling, and deceitfulneſſe as euer before. Then one may boldly ſay, you haue polluted the holy Sacrament; you haue defiled the table of the Lord; you came to it without that faith and repentance which God requireth. Oh, ſay they, but you muſt not iudge. Yes now the caſe is ſo clear that a man may iudge. For certainely if one come with repentance to the Sacrament, he ſhall go with repentance and amendment from the Sacrament: and if one come a good man thither, he ſhall go better thence. For God will alwayes keepe his promiſe: if one come, as hee commands

mands, hee ſhall finde ſuch helpe and grace againſt his ſinne, as he promiſeth he ſhall not eaſily fall into his old courſe, nor returne to his former filthie vomit. If he had fed of the holy and pure bread of life, *Ieſus Chriſt*, with an heart purged by faith and repentance, his ſweet ſinnes would haue been bitter and loathſome vnto him. And therfore though no man muſt ſuſpect without good ground, yet a man (where there is iuſt cauſe) ought to pronounce iuſt iudgement. So much for the firſt, which is the moſt ſecret and inward breach of this Commandement.

Now the outward followes, which is either without ſpeech, or with ſpeech. Without ſpeech, either by geſture or ſilence.

Mocking. By geſture, when one carries himſelfe diſdainefully to his brother, and vſeth ſuch a kinde of behauiour as tends to vilifie, mocke, and diſgrace him. This was a ſpeciall ſinne of the

Pſalm.22.7 enemies of Chriſt Ieſus. That they nodded their heads at him, and made mowes: And this was as great an indignitie, and doth oftentimes as much diſgrace one, and make him contemptible in the eyes of the beholders, as if one ſhould raile vpon him with odious and ſlanderous ſpeeches. This is then a wrong to a mans name. Though thou doe not ſlander and raile; yet if thou vſe thy hand, or tongue, or head, or any part of thy bodie in ſuch a carriage and geſture, as doth tend to mocke thy neighbour, thou ſinneſt againſt his name and eſtimation. The next kinde is by ſilence, when one holds

Silence when we ſhould ſpeake for our neighbour. his peace, when hee heares his neighbour ſlandered. Hee ſtands by, and can teſtifie of his owne knowledge, that the things ſpoken be falſe and iniurious: and yet either in flatterie, or feare of diſpleaſing, lets all alone, and doth not iuſtifie his innocent neighbour. Such an one comes within the compaſſe of bearing falſe witnes, and by ſilence makes himſelfe guilty of the ſlander. For he ſuffers his neighbors innocency to be ſuppreſſed, and his name defamed, when it lay in his power to defend him. And euen the law of nature would ouerthrow ſuch a man, that he ſhall haue nothing to ſay for himſelfe. For doth not nature teach vs that this is equall, To doe as we would be done by?

And which of vs is there, that if one ſhould bee in place where

where hee vvere charged with falſe accuſations, and that his neighbour preſent knew well enough, but yet would not open his mouth to cleare him, or ſhew the truth of the matter? Euery one would thinke that this ſilence were a betraying of his neighbour, and a great wrong againſt him, as indeede it were. Then, if wee thinke other ſhould not bee ſilent, when our name is traduced, let vs then giue ſuch meaſure, as vvee would in like ſort receiue, and bee as ready to ſtand for the good name of our brother, as we are deſirous that hee ſhould performe the like dutie for vs. This if we doe, wee ſhall keepe this Commandement in ſome meaſure, and God vvill ſtirre vp others to requite vs in ſpeaking boldly, to cleare our innocencie, when we are vniuſtly depraued. And ſo this Commandement is broken without ſpeech. By ſpeech it is broken, either by giuing or receiuing. By giuing our ſpeech either true or falſe. For one may be as grieuous a tranſgreſſor of this Commandement, in ſpeaking nothing but the truth, in ſome caſes, as if hee had raiſed an vniuſt and falſe report againſt another. And this kinde of truth, if it be put in one end of the balance of Gods iudgement, will weigh as heauie as falſhood in the other. If one ſpeake the truth without diſcretion, vnſeaſonably, out of time and place; if his vvordes bee true, but his end euill and wicked, hee is as cruell and malicious an enemie to the name and credit of his neighbour, and as vile a ſlaunderer in the ſight of God, as if hee ſpake that which was falſe. This was the fault of *Doeg*, that curſed enemie of *Dauid*, who, when he perceiued by *Sauls* behauiour, that his purpoſe was miſchieuous, and that he would make a diſpatch of *Dauid* and all his friends, he ſteps out now in this vnſeaſonable time, and there hee ſhewes what hee had ſeene; namely that the Prieſt had giuen *Dauid* bread and a ſword, and asked counſell of God for him. This was ſo indeed as he ſaid, but this was a moſt diueliſh and wicked part in him.

Slander by reporting the truth.

1 Sam. 22

From hence aroſe that cruell perſecution, and the murthering of ſo many innocent ſeruants of God. So the enemies of *Daniel* accuſed him, that notwithſtanding the Kings decree to the contarie: yet ſtill hee made his prayers three times a day vnto the God of heauen. And it was true indeed that hee had

Dan. 9

had broken the Kings Edict: but in the meane ſpace they were moſt wicked perſons, that would bring this accuſation againſt him, with ſuch a malicious purpoſe. For heerein they bewray all their former rancour in inuenting ſuch an vngodly lawe, becauſe they knew *Daniel* could bee caught in nothing, but in matters of God and religion. And there he would rather hazard his life, then omit this daily exerciſe
1 Sam.23.19 of the worſhip of God. So the *Ziphims*, vnderſtanding that they might procure fauour to themſelues by telling tales againſt *Dauid*, came to *Saul*, and aduertiſed him vvhere hee might finde him. This was no lie. But it was iniuriouſly and vvickedly done of them to diſcouer the truth to ſuch an ill end, and with ſo little diſcretion, when ſo ill an effect muſt enſue vpon it, as (at the leaſt) perſecution, if not the deſtruction of a harmeleſſe man. So in theſe times, ſome men there bee, that if they knowe any priuate fault, in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what companie, nor amongſt what perſons they blaze out his weakenes. And they haue this for their ordinarie defence, when they are reprooued; I ſpeak truly and tell no lie, and will not be aſhamed of the truth. Yet a wiſe man would bee aſhamed to ſpeake the truth fooliſhly, vvhen it will doe harme and no good. And hee ſhould conſider, that hee may often ſinne more, in ſpeaking a knowne truth, vvith an ill minde, then if (through infirmity) he ſhould ſpeake an vntruth with deſire and purpoſe of doing good. As, the *Ziphims* and *Doeg* were greater breakers of this Commendement, then *Rahab* that told an vntruth to ſaue the ſpies: becauſe her end was good, though ſhee failed in her ſpeech: but their end was altogether naught and ſinfull.

Vſe.
Lsuit.19.17 They then are here to be reprooued, that will not (as God commands them) tell their neighbour plainely of his fault, and not hate him in their hearts. But, if they know a fault by him, ſtraight they ſet him on the ſtage, make him knowne to all men, neuer leaue talking of it: which ſhewes plainely that in truth they hate their neighbour. For if they vvould (as God bids) tell the partie, this vvould heale the ſoule and couer

couer his ſinne, and make him amend. But now to clamour in this wiſe, and raiſe vp an euill report and bruite, can doe no good, but much miſchiefe both to him and others, Oh, but I ſpeake the truth: Yea, but it is the property of a foole to ſpeake all that he knowes. *A wiſe man will keepe it in till afterward.* Let a wiſe man heare any thing, hee will conſider the time, place, and perſon, and temper his ſpeech with wiſdome, according to theſe circumſtances. But let a foole once get a tale by the end, then out it muſt, hee cannot keep it in, hee trauels with it, till hee bee deliuered, whatſoeuer diſhonour come to God, or diſcredit to his neighbour, or hurt to his owne ſoule. Therefore we muſt not onely be carefull that we ſpeake no lies or vntruthes; but we muſt alſo looke, that wee ſpeake not the truth vnſeaſonably, and after an ill manner, when it may bring more miſchiefe then profit. So much for that breach. Now followes the next, in ſpeaking that which is falſe, either concerning ones owne ſelfe or another. Concerning himſelfe: firſt in boaſting and bragging, which is a moſt baſe & loathſome thing. For be it that ſome good thing hath beene wrought by him: yet the holy Ghoſt ſayth, *Let others praiſe thee, and not thine owne mouth.* And the Apoſtle reckons theſe boaſters among the rabble of damned men, who hauing no true matter to vvinne praiſe from others, will get praiſe by ſpeaking great things for themſelues. So *Saul*, whereas he had ſaued the King, and all the beſt of the cattell contrarie to the charge giuen vnto him, doth yet bragge to *Samuel* that hee had fulfilled the vvord of the Lord: when it was nothing ſo. For, hee had wickedly tranſgreſſed the expreſſe Commandement of God. And as this lawe is broken by vaine boaſting; ſo it is likewiſe by leſſening and excuſing thoſe faults which wee are charged with, or guilty of. Wherein, *Saul* played his part as in the former. For, beeing reprooued and conuinced for ſparing the King, and cattell, contrarie to the will of God: Firſt, hee pleadeth good meaning, confeſsing that ſome of the beſt were kept aliue, but it vvas for ſacrifice and honour to God. But vvhen *Samuel* would not be ſo ſet downe, but vrged him further, that God is more delighted with obedience to his word, then with all

Pro. 29. 11

False report of our ſelues.

Pro. 27. 2

Rom. 1. 30

1 Sam. 15. 13

ſacri-

ſacrifices: then he falls to another ſhift, and caſts all the fault on the people, I feared the people ſaith hee; as who ſhould ſay, it was their fault, and none of mine. Thus if any credit had beene to be gotten, by ſparing the King and cattell, hee would haue had that to himſelfe alone: but now that nothing comes but ſhame and rebuke, hee leaues is for the people to diuide among themſelues.

And this excuſing is a common thing amongſt all men: There is not the moſt ignorant and ſimple perſon of the ſhalloweſt wit and capacitie, but hee is very ſharpe and wittie to find an excuſe, he can caſt about and winde, and ſo cloake his ſin, that hardly can any reproofe be faſtned vpon him. And men thinke by ſo doing to leſſen their fault: but in trueth they doe much encreaſe it. For they haue by theſe excuſes marked themſelues with the brand of hypocriſie, and haue made their fault more odious to God and men. It is a very ill thing, when one hath wounded himſelfe by ſinne, to goe to the diuell for a medicine. He is the vvorſt Phyſitian that can be: and his phyſicke is the worſt phyſicke in the world; for he will ſurely giue them ſuch a potion, as ſhall make them worſe and not better. One may thinke that theſe excuſings be plaiſters, but in truth they bee but poyſons that venome the ſoule a great deale more then before.

Thirdly, a man lies againſt himſelfe by accuſing; as when men in a kinde of proud humility, will denie their gifts, with an intent to get more credit; Alas I haue no gifts, no wit, no learning, a ſimple ſchollar, and vveake memorie, and ſuch like, contrarie to that one knowes and thinks. Now this diſpraiſing ones ſelfe falſly, is not humility, but iniquitie. For one ſhould make himſelfe neither better nor vvorſe then God hath made him. But if hee bee drawne and called to giue teſtimony of himſelfe, he ought to ſpeake plainely and vprightly, as the matter is in truth. And now when they lie againſt themſelues, and ſay they haue no wit, no learning, no good parts, &c. if then wee ſhould conſent and confeſſe, indeede it is true, you ſay well, you haue none of all theſe things: they would thinke ſuch a man did them great wrong, and ſcarce take him for their friend. For indeede his deſire is

that

that others ſhould croſſe him, and ſay, Nay, ſay not ſo, you are an excellent man, vvorthie to bee regarded, &c. And ſo he will diſcommend himſelfe long enough, if he can thereby prouoke another to commend him, for this is it which he delights to heare. But a man muſt neither wrong God, nor himſelfe, in diminiſhing and concealing the things that God in goodneſſe hath giuen him; he ought not to denie them, but to vſe them to Gods glory. And ſo come to men for workes of mercy; perſwade them to doe good, and diſtribute, and preſently they begin to complaine how poore they bee, what a great charge they haue, vvhat loſſes they haue ſuſtained, and I know not what; vvhereas their owne ſoule beares them witneſſe, that they are wealthie, and haue much more then many men, that doe a great deale more good then themſelues.

Therefore, though a man doe not ſlander his neighbour, yet if hee ſlander himſelfe, hee is to be reproued as a lier. Heerein diuers of Gods children faile much, in time of tentation. Thoſe that haue beene and are ſound and true hearted Chriſtians, if they haue loſt their feeling a vvhile, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accuſer of the brethren, Satan that old and ſubtill ſerpent, and hee ſtriues to make them accuſe themſelues falſely. Oh, ſaith he, if you had beene good indeed, and had borne a true heart to God, he would neuer haue forſaken you thus, and giuen you ouer vnto ſuch a deadneſſe: and then through weakneſs, Gods children are ready to ioyne vvith the diuell againſt themſelues, and to thinke; It is true, ſure I was but an hypocrite, and hollow hearted: my former comforts were deluſions, and preſumptions; if they had beene true, I ſhould not haue loſt them. But in ſo iudging, you wrong your ſelfe. You ought to remember that tentations be not truths, but falſe accuſations. And therefore if Satan ſtriue to accuſe, doe you ſtriue to excuſe. And if he would caſt you downe, by ſo much the more lift vp your ſelfe by reaſons out of Gods word, and by former experience in your ſelfe, and other Chriſtians. For that is no good reaſon, Becauſe you haue no feeling, therefore

fore you haue no faith: and becauſe you haue loſt the ſenſe of your comfort, therefore it was not true comfort; this is no true concluſion. For one may loſe his feeling, and yet retain a liuely and effectuall faith: Cant. 3. 1. &c. And one may haue the true comforter in his ſoule, and yet for a time be without ſenſe of comfort. As is to be ſeene in our Sauiour Chriſt, Luk. 22. 44. Mat. 27. 46.

Take heede therefore of making ſuch concluſions. For a man may want the feeling of his faith, and cry and call again and againe for it, and feele nothing all this while; and yet neuertheleſſe haue true and ſound faith. For, the feeling of, and mourning for the want of faith, and the earneſt and conſtant deſire of it, is an infallible ſigne of faith. For this is a ſure rule, that ſo long as one feeles himſelfe ſicke, hee is not dead. And the high eſtimation of faith, ioyned with a vehement deſire thereof, is a ſingular euidence that there is a ſound and liuely root of faith in our heart. Doe not therefore agree with the diuell to perſecute your ſelfe: fight againſt him, and take not his part againſt your owne ſoule. You ſhall finde hee is ſtrong enough alone, you had not neede to ioyne with him, but rather ſet to reſiſt him. If one be once the childe of God in truth, he is ſo for euer: if once in the fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no change in him. Where he loues once, he loues vnto the end, and world without end. So much for breaking of this Commandement, by ſpeaking that which is falſe concerning themſelues.

Publike ſlander.

Now it followes concerning others: and that is either publike or priuate. Publike, firſt, when the Magiſtrate or Iudge paſſeth falſe ſentence, in any cauſe that comes to be heard before him. This is a moſt haynous ſin: for, ſo much as in him lieth, he goeth about to make God a lier. For he ſtands in his place, and is his ſubſtitute & Vice-gerent heer on earth: now then for him to beare men in hand, that, that iudgement, which he giues, is the iudgement of God, that ſets him there, when yet hee knowes it is falſe and corrupt, that is euen to draw God to be the author of a lie, ſo much as hee can. And this is not onely wrong againſt Gods owne Maieſty, and a ſhame-

ſhamefull abuſe of the place wherein God hath ſet him, but it is an iniurie to the perſon thus condemned; in that hee brings a blot vpon his name, and that wrongfully, and deprives him alſo commonly of ſome commodity and benefit, that of right did appertaine vnto him.

Heerein alſo many Aduocates and Counſellers offend, when they vphold and maintaine an ill cauſe for their fee. Though the cauſe be neuer ſo badde, yet let the fee be good, and you ſhall haue one or other lightly, that will poliſh his tongue, and whet his wit, to couer a foule and naughty matter with many faire words, and make that ſeeme very good, which indeed was, and ſtill is altogether wicked. This is commonly counted wit, and hee a wiſe man that knowes how to gloſe thus, and ſet a good face vpon a foule matter, and good colours vpon an ill cauſe; but it is in truth a lying and a publique ſlander, and branched with a curſe: For the Lord ſaith; *Curſed be hee that ſpeakes good of euill, and euill of good.* And ſo long as a man will ſette himſelfe to ſtand for an euill thing, his conſcience may (and in time will) moſt iuſtly accuſe him of two great breaches of this law; that he hath hindred iuſtice, and furthered vnrighteouſneſſe to the vttermoſt of his power. Eſay 5. 20.

But ſome will anſwere; I ſpake as I thought, I tooke the cauſe to be good, I muſt ſtand for my client. But how comes it to paſſe that you, who are ſo wittie to inuent ſuch cunning remedies to heale an ill cauſe, ſhould be ſo blind and ignorant, that you cannot be brought to ſee the ſoundneſſe of a good cauſe? VVhat is the reaſon why ſimple men of meane capacitie and leſſe learning, that ſtand by, can ſooner diſcerne the truth and equitie of the matter, then you that haue moſt ſtudied it? Is it not becauſe the gift blindes the eyes of the wiſe, and takes away the vnderſtanding of the prudent? that which wanted in the goodneſſe of the cauſe, is ſupplied in the greatneſſe of the fee, and that is the reaſon you cannot ſee. Deut. 16. 19.

But ſuppoſe this were true, and grant that you were (as you ſay) ignorant of the matter: yet is it not a great fault to be ſo venturous to ſpeake ſo much in a matter, and that

in the face of the world, before you knowe whether it bee good or badde, right or wrong? *Iob* would not doe so: but those causes that hee knew not, hee would enquire and search out diligently, and not open his mouth to speake, before he was well instructed in the cause, & had sound ground for his owne conscience. This then will not serue the turne; when one hath abused his place, his hearers, and himselfe, by maintaining vnrighteousnesse: to say, Alas, I knew it not. It is a shame and folly thus to hazard his soule and credit, and then beare himselfe in hand, that this will salue all, because hee knew it not. As if ignorance were a sufficient plaister to heale the wounds he had made in his owne conscience, and to repaire all the ruines that hee hath wrought in his neighbours estate. But why had hee not knowne that it was a sinne to be ignorant? Wise men should worke by knowledge. It is not onely a fault, willingly and wittingly to stand in defence of an euill cause, but euen rashly and vnaduisedly to slippe into it.

Iob 29.16.

Prou. 18.13.

Prou. 13.16.

Further also, false witnesses doe publiquely offend against this Commandement, when they come before the Iudges, and giue a false and lying testimonie. This is often spoken against in Prouerbs, *A false witnesse shall not escape.* These be most pestilent and hurtfull Vipers, and these sting and doe mischiefe on euery side. These peruert the Iurers, delude the Iudge, doe wrong to the cause, put all out of order, and turne all vpside downe by their falshood. These therefore shall be the first and greatest in the punishment, because they haue been the first and greatest in the sinne.

Prou. 19.3.

And this God abhorres, when men be so audacious, and so iniurious, as publiquely to sinne against God, and to chuse rather to please men by lying, then please God by telling the truth; when the false loue or feare of man, shal doe more with them to make them sinne, then the true feare & loue of God can preuaile to keepe them from sinning. All these do publiquely offend this Commandement.

Slandering.

Now the priuate offence, in this kind followeth: and that is either in vniust accusing, or vniust defending. That vniust accusing priuatly, is called slandering and backbiting: when

one will speake ill of his neighbour that is free from that euil. This backbiting is a great breach of this Commaundemente, and the backbiter offends in an high degree. And the fault is so much the worse, because it alwaies hurts three at once. First, he wounds the soule of him that receiueth the false tale, for thereby his hart is poisoned with an vncharitable conceit of his brother. The second stroke lights on the reputation of the partie thus slandered, for his name hath a maime in the account of the hearer. The last, and worst and greatest blow he giues his owne soule, which hee infects with slander, and makes his conscience guiltie of a lie. These three mortall wounds, this lying tongue, like a piercing sword, makes at one time. Indeed, hee escapes best who is falsely slandered: for he being innocent, God will heale his name, and bring forth his righteousnes as the Sunne. But the other two woundes are more dangerous, because they light vpon the soule, and are more hard to be cured, because they are sinnes in the reporter and receiuer. Psalm. 37.6.

Therefore it stands euery man vpon to take diligent heed, that he raise vp no vniust report against any man. Now the best way to keepe himselfe from slandering, is to make a couenant with his owne soule, and to vow with himselfe, not to speake often of other mens faults. For hee that giues his tongue libertie to be busied about this subiect, it cannot be auoided, but he shall slippe into such speeches, as will make a greater breach into his brothers name, then hee can easilie repaire again. He that will speake too often of others infirmities, cannot keep himselfe from dooing them many iniuries. Therefore the best way is to be sparing in this kinde of talke. Then also, when one hath a good calling, and iust cause to speak, let him speak discreetly, in due time, and due place, and with good affection; that some good may com by his word, that either the party may be brought to the sight & amendment of his fault, or else others may be edified, and helped against the like euils. Euermore if one will discourse of anothers faults, let him be able to say, I speak it to this good end, and this good vse I hope will ensue of my speech. Or if he can see no profit that will come by his vttering it, let him keepe Meanes to keep vs from slandering.

it in, till another time, let him lay his hand vpon his mouth, and ſay he hath gone farre enough already. For if there can be no good vſe ſeene in reueiling of it, they doe ſinfully that doe not conceale it. And for raiſing of an ill and falſe report againſt our neighbour, it appeares what a fault it is, in that God hath appointed and decreed in his law, that thoſe which doe ſlander another, ſhall themſelues vndergoe the puniſhment, which ſuch a faule hath deſerued, and ſuch a perſon ſhould haue ſuffered, if the thing had been true.

Deut. 19. 19

As hee that wrongfully accuſeth another of theft, himſelfe ſhould be dealt withall as a Theefe. And he that reports that another hath committed adultery, if it be proued falſe, himſelfe muſt feele the ſmart that is due to an adulterer. This the righteous GOD hath ordained. For what can be more iuſt, then that he that digs a pit for his neighbour without a cauſe, ſhould himſelfe fall into it? And he that ſeekes to take away his neighbours fame and life by a lye, ſhould loſe his owne credit and life for his lie? And though the Magiſtrate would neglect his dutie herein, yet God will not paſſe by the ſinne: but as he made the law, ſo it ſtands with his iuſtice to put it in execution, vnleſſe one firſt puniſh himſelfe by true repentance, and obtaine pardon by faithfull prayer. Thus this law is broken by vniuſt accuſing.

Defence of ill men and bad cauſes.

It is next broken by vniuſt defending of wicked men, and bad cauſes, when one will vſe his name, credit and teſtimonie to vphold ſuch a man, whoſe name, ſoule and body, and all are worthie to bee buried in hell. This is condemned, Prou. 17. 15. Where (ſpeaking of ſuch kinde of men as bee liers in requeſt, & falſe witneſſes in fauour, that be of ſo good a nature, as that they will heale all things, make vp all gaps, and make a gloze for any matter) he ſaith, *Hee that iuſtifieth the vvicked, and he that condemneth the iuſt, they both are abomination vnto God.* He ſhewes that this dealing, which men impute to a good nature, is euen as abominable to God, as if they ſhould condeme goodneſſe and good men. And therfore ſuch men be no gainers, howſoeuer the world eſteemes of them. They carry away the credit with men, but they are vtterly out of credit with God.

Prou. 17. 15

So

So he ſaith in another place; *Hee that praiſeth the vvicked, the people ſhall curſe him.* So that it is euident by both theſe teſtimonies; that they vvho doe giue vnto wicked men ſuch praiſe and defence as is not due vnto them, doe make thereby the hatred & curſe of God and men, due vnto themſelues: And that moſt iuſtly; for he is worthy to be abhorred which keepes men from repentance. For there is no better medicine in the world to heale the ſoule, and kill the ſinne, then to let the ſinner ſuſtaine the ſhame, and the paine that is due for his ſin. For this is a remedy of Gods owne making. Prou. 24. 24.

And if all the Chirurgians in the world, lay their heads together, they cannot inuent a better. And therefore, if they had any true loue, they would be content, that wholeſome admonitions ſhould be applyed by their friends, and would neuer daube ouer the ſore, ſo as it ſhould afterward feſter and rankle to death. So that no greater enemie can be found to the ſoules of men, then ſuch as will ſmooth all things ouer with colourable defences. Then alſo they do much hurt to others: for now, when ſinners are gotten in credit, and crept into ſome account, they are leſſe ſuſpected, and can with more eaſe practice euill and miſchiefe. For if darkneſſe might be called darkneſſe, and ſinne goe vnder the name of ſinne, and the diuell come in his owne colours, the matter would be ſo plaine, that none would be deceiued; and ſo odious, that all men would hate it. But vvhen euill is called good, and Satan comes like an Angell of light, then men giue him ſome entertainment, and he ſurpriſes them at vnawares. And when euill men bee garniſhed with falſe commendations, they can cloſely conuey their wicked intents, more eaſily to effect their diuelliſh purpoſes, becauſe they are leſſe ſuſpected. As in one example may appeare, in vngodlie and inſufficient Miniſters: If they can get ſome great mans Letter to commend them, then they (in whom there is no worth, & who elſe ſhould neuer haue been admitted to the office of the miniſterie) are preſently ſet ouer the Lords people, without any further inquirie into them. And when they are once entred in by theſe ill meanes, their whole proceeding is agreeable to their corrupt beginning. For they either

ſtarue, or poyſon the people committed to their charge. So for matters in ciuill ſtate, when places of charge and importance are (through falſe commendations) committed to naughtie & wicked perſons, ordinarily they grow to be hurtfull to Church and Common-wealth, beeing inſolent & burthenous to all that liue vnder them. So that the fooliſh and falſe praiſes are but to get ſome credit to the Wolfe, that hee may the more freely deuoure and waſte the flock: And all this miſchiefe ariſeth from the vnadviſed extolling of vnworthy perſons. Therefore, as one muſt not ſpeake of his neighbours fault, but in loue, diſcretion, and vpon good proofe: ſo neither muſt he ſpeake in his commendations, but in wiſedome, and when it is grounded on knowledge and iudgement. And ſo much for giuing out falſe ſpeeches.

Receiuing of falſe reports.

Now followes for receiuing, which is a grieuous ſinne before GOD as well as the former. For, he is not onely in fault that inuents lyes, but hee alſo that receiues them, and giues credit to them, and is bold to ground his report to others, vpon them: and that both concerning others, and alſo concerning himſelfe. To giue eare to a falſe report concerning another, doth bewray a great want of loue and good affection to the name of our brother, and an ill diſpoſition alſo in our ſelues, as may appeare, Prou. 17. 4. *The vvicked giueth heede to falſe lippes, and a lyer harkens to the naughtie tongue.* Heere the holy Ghoſt chargeth the receiuer of vniuſt reports to be a wicked perſon, and alſo a lyer. As if hee had ſaid: He that is glad to heare falſe tales of other men, is a naughtie perſon himſelfe, and hath a falſe and an euill heart. For if he had not, he would neuer entertaine and approoue of lyes. And in the Pſalme 15. the holy Ghoſt ſets downe this, as a difference betwixt an hypocrite that is hollow-harted. and a true & ſound ſeruant of GOD; That an vpright man will not receiue a falſe report againſt his neighbour.

Many men that haue no goodnes in them, will not for their owne credit ſake, and to ſaue their honeſtie (as wee ſay) inuent ſlaunders, and be the firſt makers & brochers of lyes: but if ſome impudent perſons will come and buzze in their eares, ſome odious tale againſt profeſſors, they will preſently imbrace

imbrace it, it goes for currant, they tell it as confidently as if nothing could be more ſure, and are as glad of it, as if it were ſome very gainefull and profitable thing vnto them. Theſe men now, though they will carrie the name of honeſtie, yet by the teſtimonie of the holy Ghoſt, they are wicked and damnable perſons. Reue. 22. 15. he ſaith, that *without, are all thoſe that make, and loue lyes.*

There be two broodes here mentioned, and as it were two litters of theſe monſtrous lyers that muſt goe both to hell. Some be ſo ſhameleſſe, graceleſſe, and impudent, and the diuell hath ſo farre taken poſſeſſion in their hearts, as they delight to be coyning lyes, and buſie their heads, in inuenting and beginning ſlanders. Others be not ſo rude and groſſe as that they will be the authors of a lye: but if another wil bring it to them, they will be readie and glad to entertaine and approue it. It ſhall haue their good word and liking.

So the high Prieſts and the reſt of the Councell would not themſelues inuent falſe accuſations againſt *Stephen*. They had not yet vtterly hardned their faces, nor quite caſt off all regard of their owne eſtimation: but when falſe accuſers had brought a complaint, that he had ſpoken blaſphemous words againſt GOD, and *Moſes*, they moſt willingly harkened vnto it, beeing very glad to take that aduantage to proceed againſt him. Acts 7. 1.

This may iuſtly reproue them who are as ready to receiue a ſlaunder as the tale-bearer is to inuent it, & thereupon alſo to publiſh it to others, without further triall or examination of the truth. But aske them, why would you ſpeake ſo falſe a thing to defame your brother? Why did you ſo vniuſtly deprave him? This is the anſwer preſently; I did not bring it vp, I am not the firſt that ſpake it, I heard it; it was told me, and I had reaſon to beleeue it, and I thought it to be true. Did you heare it? and did you beleeue it vpon the bare hearing? Then you ſhew what you are: ſuch of whom *Salomon* ſpeakes, *A foole beleeueth euery thing*. That is, euery ill thing, for ſo it muſt be vnderſtood: elſe if the thing bee good, they of all men are moſt hard of beliefe. Tell him of that which will doe him good, that will ſaue his ſoule, and Prou. 14. 15

helpe him againſt his ſinne, he will not regard it. Bring reaſon vpon reaſon and neuer the neerer, you can by no meanes perſwade him. But bring fooliſh ware to a foole, ſuch as hurts his owne ſoule, and his brothers good name, and dishonours GOD, and makes himſelfe a lyer; that is fit for him, this bargaine is made without many words, he is very eaſily brought to credit ſuch matters: and why? Becauſe hee is a vvicked foole: lyes are a fit bait for him. Lay theſe in his way, and he is preſently taken. For as the ſpirit of God, is a ſpirit of truth, and they that haue it, are led into all truth, and eaſily brought to giue eare vnto it: ſo is the diuell a lying ſpirit, hee is the father of lyes, and thoſe that he poſſeſſeth, hee will make them believe euery lie, and diſtaſte euery thing which they ought to know, and to be perſwaded of, for the good of themſelues, and others.

And therefore this excuſe will not hold out; I was told ſo; and how can I tell but it is true? It may be it is ſo, and it may be it is not ſo. If the ground of your perſwaſion be no ſtronger, it is a fooliſh perſwaſion, and ſuch as your teſtimonie ought not to haue reſted vpon. Very nature will conuince ſuch perſons of want of charitie. For would any man be content, that another ſhould take euery flying report, and vncertaine rumour concerning himſelfe, and giue credit to it, and ſuch credit as he would iudge ill, and ſpeake ill of him vpon ſo ſlight occaſion? Would not one thinke hee had wrong to be traduced? Might hee not iuſtly ſay thus to the raſh reporter; You ſhould haue tried out the matter, before you had been carried away with it: You ſhould haue ſearched whether it were ſo or not, talked and conferred vvith thoſe that could tell you the certaintie of it, before you had ſo far credited it, as confidently to rehearſe it. Is another then bound to deale ſo with you, and is it not your dutie to do ſo to others? Muſt not wee doe as wee would be done by; and haue that care of anothers name & credit, that wee deſire another ſhould haue of ours? Therefore this is very iniurious and wrongfull dealing, and thoſe that haue this way fallen, muſt repent for it, and aske pardon: or elſe they may looke for the like meaſure from men whiles they liue, and to be de-

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priued of eternall life when they die.

Further, hence wee muſt learne to chaſe away ſuch as are buſie-bodies in diſcourſing of other mens matters, as the holy Ghoſt admoniſheth vs. *As the north wind driueth away rain,* Prou 25.23 *ſo doth an angry countenance, a ſlaundering tongue.* VVhen the ayre is thick & the clowdes doe threaten abundance of raine, the north winde ariſing, purgeth the ayre, and diſpels the clowdes, and makes the coaſt cleare: ſo muſt a wiſe man beare ſuch grauitie in his countenance, as that hee may blow away flattering ſlanderers when they come full fraught with lyes, and ſuffer them not to vnload their naughty and lying ſtuffe in his eares. Therefore, if the Maſter perceiue any of his ſeruants to delight in ſecret whiſpering againſt others, & and bringing newes to traduce his neighbour, that they may get more credit vnto themſelues, he muſt looke frowningly vpon ſuch claw-backs, and driue them from him, giue them no hearing, nor the leaſt allowance. This is a great fault in him, that cannot occupy himſelfe in any better buſineſſe, then in blemiſhing his neighbours fame: and it is as badde in the hearer, when hee receiues them with kind lookes, and giues them countenance, and maintaines them in this wicked courſe. It is the propertie of a foole to beleeue euery thing as hath been ſhewed: but a vviſe man muſt not be ſo light of beliefe.

Indeed, in matters pertaining to our good, that God hath ſet downe in his Word, the quicklier and the eaſier one can beleeue them, the better it is: but for theſe idle tales, that tend to nothing but to breed vncharitable conceits againſt our brethren, let them haue no entertainment, vnleſs they come guarded with ſound and good reaſons, and proofes. For we ſay of theft, The receiuer makes the theefe: ſo it is alſo in this caſe, The receiuer makes the lyer. For if the lyer could haue no vtterance of his ware, and no man would deale with him in ſuch a traffick, but ſhut him vp with ſharpe reproofes, he would ſoone be weary of his trade. But now, becauſe his wares goe away ſo faſt, and he can haue good ſale, and ſo many Chap-men, hee is in very good lyking with his old occupation, and giues himſelfe ſtill to his wonted coyning. Thus

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this Commandement is broken, in receiuing lies concerning another.

It is transgressed also, when one receiues lyes concerning himselfe, whether in flattery, or accusation. In the former, *Herod* faulted, Acts 12. The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needs make a God of him: And they giue him the applause, crying, The voice of God, and not of man: now he sits down by it, and was very well content it should be so spoken. It was a base and abiect thing for them to goe so farre in flattering, and it was as great a madnesse in him, to take it to himselfe, and be gladde of it. They played the fooles too much in giuing such false and blasphemous praise: and hee played the foole farre more in receiuing of it.

So comes *Tertullus* to *Felix* the Gouernour, who (because he would currie fauour with him, and haue him serue his turne) reckons vp vertues good store, and grossely flatters him to his face, saying: *Sith wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence, wee acknowledge it most noble* Felix *with all thanks.* And thus he glozeth in the beginning, to win him to serue his own turne. This was a seruile and contemptible practice, to lie and dissemble thus openly. For it was well known, and he was not ignorant, that *Felix* was a most cruel, vniust, and filthy person. Now *Felix* sits by, is guilty in conscience that he had been a very Wolfe, and an vngodly tyrant, and knows all his praises to be false: yet the foolish man swallowes all, was very willing to heare a long catalogue of false praises: in dooing whereof he sinned grieuously. Therefore a man must be content with that praise which Gods word and his own works do giue; and neither seek for, nor receiue any more. That which *Salomon* saith of a vertuous woman, euery man must obserue of himselfe, *Let her works praise her*, saith *Salomon*, Prou. 31. 31. So must euery man be cõtent with that praise that he deserueth, and not so much looke what other men speak, as what himselfe hath done.

Act. 24. 2.

Therefore this condemnes the foolishnes of those that will make much of and harken vnto flatterers; and keepe com-

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pany with ſuch flauiſh perſons, as will be alwaies giuing them vndeſerued commendations, and that alſo before their face. For when theſe enchanters haue once bewitched them with their flatteries, telling them that they deale wiſely, and take a good courſe, they play the good husbands, and prouide well for their family and poſterity: then let Gods Miniſters reproue them as long as they will, and their faithfull friends admoniſh them as much as they can: Yet they beare off all with this, That howſoeuer we reproue them, yet others commend and encourage them in their courſe, and therfore they ſee no reaſon why they ſhould not goe forward in it, and hold them more preciſe then wiſe that miſlike it. But who be they that commend you? euen flattering Sycophants, and diſſembling claw-backs, that will ſpeake any thing for aduantage, and any thing is good if they hope to get by it. And why wil you be ſo fooliſh to beleeue thoſe that ſpeak for your hurt, in that thing that your conſcience either doth know, or may know to be altogether falſe? This is that which hardens the hart, this keepes from repentance, this makes one obſtinate, that he will goe on, and nothing ſhall turne him, when hee harkens to ſuch as will ſooth him vp in any thing, care not what they ſpeake ſo they may pleaſe; and ſo ſuffers himſelfe rather to be deceiued and ſeduced by them, then admoniſhed and led in the right way by God.

And this ſheweth a very ignorant and fooliſh mind, that one is not acquainted with his owne eſtate, nor deſt caſt ouer his accounts that hang betwixt GOD and himſelfe. For no bankerupt, that knoweth well that he oweth much more then he is woorth, will eaſily be perſwaded of the ſufficiencie of his eſtate. For, if ſome companion as beggerly as himſelfe, would come and tell him, You are a very rich man, you haue great wealth, you are able to buy lands, and purchaſe faire Lordſhips, and ſuch other idle talke; would hee be perſwaded by him? Would he ſatisfie himſelfe with this, and brag of his wealth, & take himſelfe for ſome great perſonage? No certainely; but hee would account him for a madde man that would ſay thus: and himſelfe would beleeue a whit the prouder for all theſe rich diſcourſes. So if a man would often

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rifle his own conſcience, goe ouer his affections and ſee how they be diſordered, conſider his actions, how far they differ from Gods law, and thus vſe to ſee into himſelfe, and make a iuſt and true account of his debts and arrearages wherein he hath caſt himſelfe, then let a thouſand ſmooth-tongu'd diſſemblers perſwade him, You haue liued honeſtly, you haue behaued your ſelfe well, and like a Chriſtian: you are a very vertuous man: he would neuer receiue their falſe teſtimony: but being guilty in his owne conſcience, he would eaſily paſs ſentence vpon himſelfe, and readily diſcerne their groſs flattery. But now, becauſe men be ſo careleſſe that they will not caſt ouer their accounts themſelues, and make a right reckoning, that they might know their owne eſtate, therefore others come and bring in falſe reckonings, and make falſe accounts: and ſo they be deceiued, and thinke themſelues in a very good plight, when (in truth) they are moſt wretched & miſerable. Therefore let euery man take heed of that praiſe that puffeth vp and hardeneth, and ſee that none perſwade vs that we be better, or our ſinnes leſſe or fewer then they be. And ſo much for receiuing of theſe falſe teſtimonies, cõcerning ones ſelf, which com in the way of praiſing & extolling.

Not to yeeld to vniuſt accuſation.

Now, for thoſe which come in the way of accuſing and depreſsing. As one muſt not yeeld to the flatteries of others: ſo neither muſt hee yeeld to their falſe accuſations againſt himſelf, that tend to make him thinke worſe of himſelf, then indeed he ought, and to diſable him to doe that good which hee ſhould, and alſo hath libertie to doe. So *Iob* would not accord to the ſayings of his friends in this caſe. Although they charged him to be an Hypocrite, and that he had not an vpright heart, yet would not *Iob* conſent vnto them, hee would not while he liued forſake his innocencie, and let goe the equitie of his cauſe, nor thinke a whit the worſe of his former life, or of his preſent eſtate, for all their proofes and reaſons, that they did falſely apply againſt him. For, he knew that he had many times before, made all euen between God and himſelfe, and had often caſt ouer his accounts, and found himſelfe acquited of all before God, in Ieſus Chriſt, that no debt remaind to be laid to his charge. For, howſoeuer

Iob 27. 5.

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no man whiles his life endures, shall bee so freed from the dregs of sin, but some spots of corruption will still cleaue vnto him: yet when hee, in the sight of his faults comes to repent, and be sory for them, and to pray to God for pardon for them, and to beliue that God for Christes sake will forgiue them; hee is as free then from the guilt and punishment of all his sinnes, as if he had neuer committed them.

Now *Iob* knew, that hee had often after this sort set all reckonings right betwixt GOD and himselfe; and that no fault did hang vpon the score vnrepented, or vnpardoned. Therefore all their perswasions could not withdraw him from his faith, nor make him doubt of his sinceritie. For vvhat-euer they said, yet his owne worke, and GOD, and his owne conscience said, that hee was true, sincere, and guiltlesse of that crime which they so sharply charged vpon him. Wherefore he set them all at defiance, that would offer to make chalenge to his innocencie. Though his wealth was gone, his children dead, his cattell stolne and kild, his seruaunts slaine, and his friends all gone back from him; yet his innocencie stuck to him, and his assurance that hee serued GOD in the truth of his heart, and the vprightnesse of his soule, abode by him: and this neither his friends, nor his foes, nor all the diuels in hell, could wrest from him, but hee held it fast, notwithstanding all their assaults to the contrary. And that was the cause why he bare his affliction so patiently, and with so great comfort: But now, if hee had yeelded to this false testimonie, and accusation euen of good men, and said; Indeed this is true that you say, I neuer had an vpright hart to God, I did all in hypocrisie and dissimulation, nothing in sincerity, nothing in truth; he might & could not chuse, but haue held down his head with shame; he had been wholly oppresst with griefe and vexation: all his good actions would haue afforded him no ioy nor comfort, no consolation or peace. For if they had been in hypocrisie, they had been all sinnes, and he vvould haue had no heart, neither could haue come to God with any cõfort, nor had hope of any good successe by prayer. For so he saith, Iob. 27.8. &c. *What hope hath the hypocrite vvhen God taketh away his soule? Will God heare his cry vvhen*

trouble

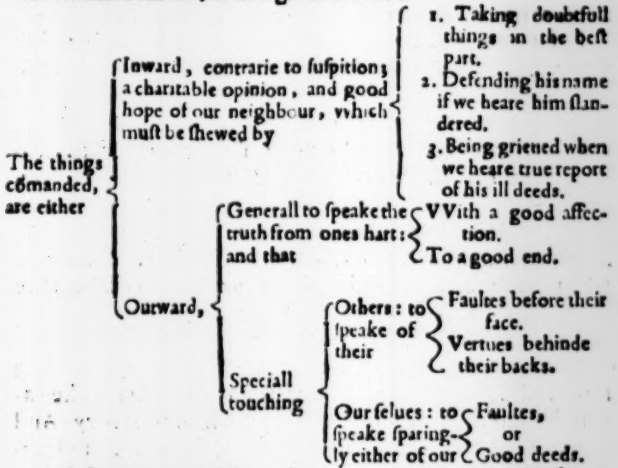
trouble commeth vpon him? will hee delight himselfe in the Almightie? will he call vpon God at all times? And thus if he had assented to their vniust accusations, and depriued himselfe of those stayes and supports which the conscience of his owne vprightnes did yeeld vnto him, hee must needs haue sunke downe vnder desperation.

Vse 1. This serueth to confute those that when they be in truth sound Christians, and many infallible works of true Christianitie haue appeared and doe appeare in them: yet if the diuel either doe himselfe, or else moue some wicked sinner to roare in their eares that they be hypocrites, and that they haue no truth in them, but haue done all in shew, and to be seene of men; straight-way they are ready to ioyne hands with Satan, and vse their owne strength against their owne soule, and will seek him reasons, to confirme the diuels false slanderous imputations, and to weaken their owne faith, and bring much needlesse trouble, & many gripings vpon their soules: which (if they had withstood these lyes) they might haue escaped. Nay (say they) surely it is as they say, wretch that I am, God hath met with mee now, they should not haue had power to say so, had it not been so. I am false, all that I haue done is in vaine, it was but gloring and dissembling.

And why so? Is not the diuell a lier? and will you so lightly giue him credit, and that at the first? but this is a great fault and weaknes. For as one should not yeeld to the vniust and false praises of another; so neither must hee condemne himselfe vpon so slender a ground as the diuels, or diuellish mens words; Nay, one must not so wrongfully rob GOD of his praise, and himselfe of his comfort. And as the former persons were so easily seduced in matter of their commendation, because they sildome or neuer looke ouer their sinnes; so these are so quickly put in doubt of their vprightnesse, because they doe not vse to marke what good works they doe, and consider what graces God hath bestowed vpon them. For if men would not be alwaies looking and searching into their infirmities, but sometimes lift vp their eyes to the mercies of God, and take a view of that strength which hee hath giuen against sinne, and power to doe some good things,

and

and keepe as perfect a reckoning of Gods benefits, as of their afflictions and miseries; they would not be so soone driuen from their hope, and put out of comfort: The diuels slaunders would not daunt them so much, but they would take faster hold of Gods mercie. So much for the breach of this Commaundement, in things forbidden.



First, for the inward duty; here euery man is bound to haue a charitable opinion and good conceit of his neighbor, with a desire of his good name and credit. This louing perswasion of his heart, is contrary to the former suspecting and misdeeming. For as suspition allowed makes one lie open to all the sinnes that follow it, both in giuing and receiuing ill reports: So this being obserued, that our harts be wel season'd with this charitable opinion, and desire of our brothers credit, wee are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venom of false slaunders, from other mens mouthes: therefore to mound our selues against other breaches of this Commandement; First, get our harts to giue our neighbors that allowance, which wisedom & charitie will afoord them. Now whether we haue this maine and principall vertue of this Commaundement, or no, it must be tried: and

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euery one may knowe his owne heart by theſe three rules:

Rules to try our affections towards our neighbours good name.

Firſt, in doubtfull things, where the matter is not plaine, alwaies take things in the beſt part. If any ſenſe can be found better then other, let that be had. If matters be not too euidently ill, alwaies a heart that is charitably diſpoſed to his neighbours credit, will ſeeke the beſt interpretation; and (as neere as he can) make the beſt of euery thing.

But if one conſtrue things in the worſe ſenſe, and wreſt euery thing to ſome euill meaning and intent, this man ſheweth plainly, that malice lurkes in his heart, and that hee neither deſires the eſtimation of his neighbour, nor carries any good perſwaſion of him in his heart. Therfore *Paul* lets them downe in the midſt of many other groſſe & graceleſs ſinners,

Rom.1.29 *which take all things in the worſe part*; becauſe this is a plaine proofe and teſtimony of a hart poiſoned with the gall of vncharitable ſuſpition. Let this be the firſt triall then: When things bee vncertaine, and will beare two conſtructions, take them after the moſt fauourable manner you can.

Secondly, a louing heart, and good affection to another mans credit, will ſhew it ſelfe in the tongue, by defending him, and taking his part, if we heare any ſlaunders ſpoken againſt him. For ſilence, is a betraying of his innocency. And therefore, if another in hatred will ſhew his malice in ſpeaking lyes in his diſgrace, then wee muſt in loue open our mouth, and ſhew our good will by relating the truth in his defence. Thus *Ionathan* knowing *Dauid* to be a vertuous and worthie man, and that all thoſe things were altogether falſe, that *Saul* imagined concerning him, and that the King was miſſe-informed, and miſſe-led by pick-thanks: hee will not (though it was his father, and that with danger of his life) hold his tongue, but diſcharge a good conſcience, and declare the innocencie of an innocent, againſt all that wil come to ſlander him. Therefore this ſerues to confute thoſe that will beare men in hand, that they beare a very good minde, and a great good will to profeſſors and Chriſtians, that be the ſeruants of God: but you ſhall neuer heare a word come from them, to defend them, though they be in place where they be railed on, and vniuſtly accuſed. They thinke they

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haue quit themselues well, if they can say thus: I haue been in such a place, and there were such a company of vvicked persons, that railed at professours, and vilified them vvith all the indignitie they could, and spared not to speake intollerable lies against such, and such honest men: And what did you all this while? Why, surely, I was sorry, but I could not helpe it: I did not ioyne with them, but I euen held my tongue, and let them goe on, and spake neuer a word. Did you say nothing? You may say that with shame enough: What did you there then? But there were more noble, and more learned, and men that had more authority then I, at the same time; and what reason had I to speak before them? They should haue spoken in the defence of those that were abused. Should they? and did not? And why did not you then? Suppose your selfe had beene the partie slaundered, what would you then haue done? What? Why I had good reason to speake in mine owne cause, and to stand for my selfe; Who would stand by as though hee were tongue-tied, and beare his credit troden vnder foote, and speake neuer a word in his owne defence? And haue you so quickly forgotten that rule and principle of nature, To loue your neighbor as your selfe, To do to him as you would be done by? Could you haue found words to haue spoken for your selfe, and are you dumbe for another, whose innocencie and worth was as great as your own? Where is your loue and good will? What minde beare you to his good name?

Heere now one must needs confesse in his heart, that hee wanted that good affection to his neighbors reputation, that he should haue had. For if the disgrace of our neighbor would hinder him from doing that good, that hee might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruit that might proceed of them, a man is bound in such a case to stand as earnestly and as stiffe for his neighbour, as for himselfe. Thus we may trie our hart by the second rule: if we find our tongue, readie to maintain our brothers name against back-biters, and iustifie his innocencie against false accusers.

Thirdly, we shall easily discerne what affection wee beare

to our brothers credit, by our griefe and sorrow, which wee conceiue, when wee heare a true report made of any fault or sinne, that hath indeede blotted him, and made a grieuous breach into his reputation. If wee be grieued and sorrowfull for his faults, whereby hee hath deserued disgrace, and diminished his credit; then it is sure that wee are well affected to him, and beare that good desire that is heere commanded.

Ezra 9. Thus *Ezra* shewed how deare the names of Gods people were vnto him. For hee hauing heard of that foule and reprochfull sinne, that they had taken strange wiues, and mingled the holy seed with the profane, hee wept and mourned, and hanged downe his head, and confessed that hee was ashamed, and could not lift vp his face towards heauen. But what had he done? Hee was cleare. One would haue thought hee had no cause to be ashamed. Hee had not offended in this point. A naturall man would rather haue said, You be a company of naughty persons: What? are you not ashamed thus to forget God, and to goe cleane contrary to his commandement in this sort? and so haue fallen to railing and reuiling them. But he was not of that minde, he loued his neighbors name better then so: And therefore he pitied them, and was as carefull to heale their fault, as hee would haue been dealt withall in the like case himselfe.

So that if we haue pitie and compassion in our neighbours faults, and pray for him, & admonish him, and vse all meanes to bring him to repentance, wee loue our neighbours credit. And he that can thus conuert his brother from going astray, hath done the part of a good man, and louing friend. For he
Iames 5. 20 hath healed the soule, and cleared the name, and couered a multitude of sinnes. And so much for this inward dutie, and the three notes and tryalls of it.

Now follow the outward duties: vvhich are either generall, or speciall. And first for the generall. That is, to speake the truth from ones heart, as *Dauid* in the 15 Psalme. Not to speake the truth alone, but also from our heart: neither vsed a flattering and dissembling manner, nor after a railing and reprochfull manner. Not for hope or feare, or by compulsion, but heartily to speake iust as the cause is, without seruing

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ourſelues. This is one ſpeciall commendation of Chriſt, That no guile was found in his mouth. But yet theſe two rules muſt be kept in ſpeaking the truth; Firſt, that we ſpeake with a good affection. For if one ſpeake the truth in wrath and paſſion, from a diſtempered minde, the words indeed are not ſinfull, but the manner is wicked, and hee breaketh this commandement. Many will haue a care, to vtter nothing but that which they can iuſtifie, and proue to be true. But their affection is altogether diſordered. For in a reuengeful minde to eaſe themſelues, whatſoeuer euill they know by a man, out it ſhall goe, without regard of edifying others, or conuerting the perſon. For being in a rage, they care not how farre they diſcredit their neighbour. Now this rude and vngodly powring out of the truth, is ſinne againſt our neighbours name, as well as to lie and back-bite. So that alwaies our true ſpeech muſt come from a louing heart, and a quiet and well tempered minde. If one ſpeake vnſeaſonably to hurt his neighbour; hee offends in deliuering the truth. Eſay 53.9.1.

1 Two rules muſt be kept in ſpeaking the truth.

The ſecond rule: That one muſt looke his end to be good, that one doe aime at Gods glory, and the edification of men. For ſo the Apoſtle ſaith, Col. 4. *Whatſoeuer you doe, let all bee done to the glory of God.* If one be about to ſpeake any thing, let him firſt looke what glory he may bring to God by ſpeaking it. Secondly, ſee what profit may redound either to thoſe to whom we ſpeak, or to the party of whom. Elſe neuer ſpeak of other mens faultes, but when wee can ſay, this profit will come, either to giue warning to others, that they may take heede, or that our ſelues may learne more to hate the ſinne, or that the partie of whom the ſpeech is, may be brought to a ſight and reformation of his fault. But if we can ſee no good that will ariſe by our ſpeech, it is ſure it was ſin, and at the leaſt idle ſpeech. So that we muſt ſpeak the truth from our heart, with a good affection, and in good diſcretion, that God may haue his due praiſe, and man his due edification. Thus much for the generall dutie. 2

Now the ſpecial concerneth either others, or our ſelues. In ſpeaking of others, theſe rules muſt be obſerued; in praying, to ſpeake in others commendation, rather in abſence then Rules to be obſerued in ſpeaking of others.

vvhen they be preſent. Becauſe if wee commend them to their faces, though our teſtimony be true: yet it may ſeeme more to ſauour of flattery, then of liking of the graces that are in them: and beſides, through our infirmitie, it is not without danger of making them proud and conceited. But in their abſence we are to ſpeake the truth as much as we can to the praiſe of Gods gifts in his Children, that ſo we may win more credit to their graces, and they may be able to do more good with them. And thus (as time and place and our calling requireth) it is our dutie to giue true and due commendations to Gods ſeruants. But for reproofe, and ſpeaking of other mens faults (all circumſtances conſidered) let it bee before their faces. The fitteſt time and ſeaſon of commending, for the moſt part is in abſence: but of reprehending, when either the partie alone is preſent, or hee is one that is preſent, or at leaſt the thing may be brought to him whom it concerneth. For ſo the holy Ghoſt commands: *Hate not thy neighbour, but tell him plainly of his fault.* Tell it not another, but be as plaine & round with him as you can, ſo that it be with good rearmes, and with due regard of betters and ſuperiours. This is contrary to many, that neuer ſpeake ſo much to magnifie others good parts, as when the parties themſelues are within the hearing; and neuer ſo much of their faults and frailties, as when they are furtheſt off, that are faultie.

Leuit. 19. 17.

This ſhewes, that the one comes from a fawning diſpoſition, to curry fauour, rather then in acknowledgement of Gods graces: and the other, rather from malice, and reuenge, then from loue and deſire of the parties good. For modeſtie forbids vs to make a rehearſall of ones good things before his face, vnleſſe it be (when he is detected, and too much depreſſed) to raiſe him vp. And this wee muſt obſerue in ſpeaking concerning others.

Now concerning our ſelues, this rule muſt be kept, that wee ſpeake as ſparingly as may be; Firſt of our infirmities, leaſt it giue a ſuſpition of pride & hypocriſie, or elſe diſgrace vs much that we be diſabled thereby from doing that good which otherwiſe wee might haue performed. Alſo the ſame rule is to be kept in ſpeaking of our vertues; for feare leaſt at laſt

laſt we ſhould growe to wex proud in our imagination, or at leaſt giue others occaſion to iudge vs arrogant or vaine-glorious. Now theſe things no man in the world is able perfectly to fulfill. For almoſt in euery branch wee are ready to offend continually.

But the vſe that wee muſt make, is, firſt to ſee our wants; then to confeſſe and acknowledge them in humilitie before God, and laſtly to pray for aſsiſtance, and to beſeech GOD that as he hath giuen vs his holy law, ſo hee will giue vs an holy hart, that we may keepe it, and yeeld obedience vnto it in ſome meaſure of vprightneſs. And ſo much for the firſt fiue Commandements of the ſecond Table, which concerne all outward actions, and all inward thoughts, with conſent. Now followeth the tenth, and laſt Commandement. *Vſe 1.*

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbors wife, nor his man ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

THis laſt Cõmandement forbids the leaſt thoughts and motions of the heart againſt our neighbour, though there be neither conſent, nor yeelding of the will. And requires ſuch a contentednes with our eſtate, as that wee neuer haue the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea, that wee haue ſuch a loue of our neighbour, as neuer to think of him, or any thing belonging to him, but with deſire of his good euery way. To couet in this place, ſignifies to haue a motion of the heart without any ſettled conſent of will.

From this then, that God here forbids coueting, we learne that the firſt motion and inclination of the heart to any ſinne though a man neuer yeeld to it, nor caſt about how to bring it to paſſe, is a ſinne. And the reaſons are plaine; firſt becauſe GOD hath forbidden it. As *Paul* ſaith, hee had not knowne luſt to be a ſin, but that the law ſaith, *Thou ſhalt not luſt.* *Doct.* Rom. 7. 7.

luſt. Hee knew, and many heathen men, that neuer heard of Gods law, did confeſſe, that the inward thoughts, ioyned with conſent, and full purpoſe to doe them, if occaſion ſerued, were ſinnes. But for theſe motions that did but (as it were) paſſe through the heart, and ſtayed not there, and had no place of aboad yeelded to them, but were ſhut out ſo ſoone as they entred in, hee could neuer haue been perſwaded that theſe were faults, & prouoked Gods wrath; but that he knew and beleeued that the law of God condemned them. Secondly, if one examin theſe by that generall rule, Do as you would be done by: hee ſhall ſee that they agree not with it. For no man would be willing to haue another man conceiue the leaſt flying conceit or thought that might hurt him, though hee neuer went about to put it in practice: and therefore alſo hee muſt be driuen to confeſſe, that it is a ſinne in him, to haue ſuch thoughts towards another. Thirdly, if we conſider the cauſe, it will appeare how ill they be. They are fruites of originall ſinne, and proceed from naturall corruption: now who can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Beingthen effects of our naturall pollution that wee receiued from *Adam* (for if we had continued in innocencie, we ſhould haue been perfect without any ſuch motion of the hart) they are ſinfull, and make vs liable to the curſe and iudgement of GOD. For, whatſoeuer comes from ſinne, is ſinne. Laſtly, if the fruites heereof be marked, they ſhall appeare to be euil. Saint *Iames* 1. 14. ſets down the effects of theſe euill thoughts and motions: *Euery man* (ſaith he) *is tempted, whē he is drawn away by his owne concupiſcence and is inticed.* Thus hee ſhewes, that let one make as little account of theſe thoughts as hee pleaſe, and thinke them ſmall matters; yet the worke that they doe is not ſmall: for they draw away the hart from the preſence of God, and they entangle the mind with deſire of vaine and hurtfull things. And when we are haled away from holy meditations of GOD, to hearken to the motions of luſt, then quickly wee yeeld inward conſent, and ſo fall to outward practice of actuall ſinne.

Iob 14. 4.

Which if it bee not ſtayed, and healed in time by repentance,

tance, as it iuſtly deſerueth, it bringeth euerlaſting death. So that theſe firſt luſts are like a little ſpark of fire, lighting vpon tinder or tow, which if they be not quickly quenched, will growe to a great flame: So is the danger great that comes frō euery one of theſe, that we ſo little regard. For there is not the leaſt of them, but it hurts the heart, and makes it more vnfit to pray, or heare, or doe any thing that is good, but more prone to be drawne to any euill: And therfore it is not ſlightly to be paſſed ouer. So that becauſe theſe luſts breake Gods Commaundements, and are againſt the law of charitie, and come from an euill cauſe, and bring with them ſuch euill effects, therefore the leaſt euill imagination ariſing in the hart, without any agreeing of the minde to put it in practice, is ſin, and deſerues death.

The vſe that we ſhould make of this, is, our continuall humiliation; for that our nature, and the whole frame of our ſoule and bodie is ſuch, as no minute almoſt goes ouer our head, but ſome euil and vaine motion or other goes through our heart, and ſpringeth out of the ſinke and puddle of our fleſh. Our nature is like a great fire-brand, that if it be neuer ſo little ſtirred, ſends forth many ſparks on euery ſide. Therfore we muſt learne in this regard to deny our ſelues, and humbly to fall downe before God, beſeeching him to heale our corrupt nature, and to waſh and cleanſe it more and more by his holy ſpirit. Then wee haue made one good vſe of the law, when we are ſo touched with the ſight of our ſinnes, as that we goe quite out of our ſelues, when the law hath ſo ſtopt our mouth, as that we can alleage nothing in our ſelues, wherfore we ſhould not be damned; and therefore to relie and caſt our ſelues onelie on the mercies of GOD in the merits of Chriſt. *Vſe 1.* Rom. 3. 19

Againe, this teacheth to vſe all good meanes to keepe our heart, from theſe ill motions, and hinder this fire-brand from ſparkling abroad. Firſt, make a couenant with our eyes, to looke vpon nothing, and our eares to heare nothing, and all our ſenſes to admit nothing into the heart, that may ſtirre vp and prouoke the naughtineſſe of it. Secondly, take down the fleſh often by faſting, prayer and hearing, and ſuch other ſpirituall exerciſes. For this is the cauſe why our corruption *Preſeruatiues againſt wicked luſts.* 1 2

growes ſo ſtrong, becauſe we doe not ſet our ſelues to reſiſt & fight againſt it. For if we would vſe all good meanes that God hath appointed to kill and crucifie it, and beſeech him to giue a bleſſing vpon the ſame, it would be an effectuall help to vs,
3 and we ſhould preuaile more againſt it. Thirdly, let vs learne to ſet our minde on worke alwaies with ſome good meditation, and holy deſires and thoughts. For mans hart is reſtleſs,
E like the watch of a clock, while the poyſes hang at it; which if it be not ſet aright, will goe wrong: ſo while wee liue, if wee doe not by grace direct our hart towards God and man, corruption will draw it to all diſorder and confuſion. Therefore it is, that many are ſo troubled with ill motions, and continuall boyling of ill thoughts, becauſe the heart is not buſied & taken vp with ſome good thing. For if grace ceaſe working, corruption will ſtraight be doing. So much for this poynt, that the firſt motions ariſing from originall ſinne, are to bee condemned. For if the conſenting be euill, the conceiuing cannot be good; if the proceeding be wicked, the beginning is of the ſame nature.

Houſe] The houſe is put in the firſt place, not becauſe it is more deare and neere then the wife; but becauſe this iniurie in deſiring the houſe, extendeth it ſelfe to the husband, to the wife, to the children, and ſeruants: yea, to the beaſts alſo and cattell. Euery one hath a part in it. The hurt thereof is more generall, then of the reſt: therefore it is placed in the firſt place. In that this breach is ſet in the firſt place becauſe it is hurtfull to more; we learne that thoſe ſinnes which are iniurious to many men, are moſt hurtfull to ones ſelfe, and moſt hated of God. And for this cauſe, coueting other mens houſes is ſet in the firſt ranke, and in the chiefe place of it; as that which is moſt to be abhorred. So in *Eſay*, the Lord pronounceth an eſpeciall woe and curſe againſt thoſe, that ioyn houſe to houſe, that they may dwell alone in the land. And in *Iob* he ſhewes, the curſe and vengeance of God is due vnto thoſe which are ſpoilers of houſes: *He pulld downe houſes vvhich hee built not*. It were a foule fault for one to beginne well, and end ill; to build houſes for the harbour and help of mankinde at the firſt, and after to deſtroy and pull downe thoſe which he hath

Sinne, the more hurtful, the more damnable.

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Eſay 5, 8.

Iob 20. 19.

hath built. But when he finds things in good ſtate, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull down houſes, and to vnpeople the land, and waſte the country, is a moſt horrible & indigne thing, ſuch as for which God hath prouided a condigne puniſhment. Therefore God threatneth that hee will cauſe his fierce wrath to raine vpon his meat, and make him vomit his ſweet morſels, and the arrowes of his vengeance ſhall pierce him thorow. *Salomon* alſo ſhewes what kind of people they be for the Common-wealth. For they are readie to excuſe themſelues: That they deale with baſe fellowes, and meane companions, that muſt not be compared with men of ſuch worth as themſelues are. Better a thouſand ſuch refuſe perſons ſhould want (ſay they) then a Gentleman of place and worſhip ſhould be without his delight, and plentifull maintenance for his degree. But they doe not onely oppreſſe heereby men of the lower ſort, but alſo they ſtrike dangerouſly at the Prince, and at the whole land. For *Salomon* ſaith, that the ſtrength and honour of a King, conſiſteth in the multitude of people. They weaken the ſtate of the Prince, and the ſtay of the land, and by conſequent are enemies, and in truth the moſt ſecret vnderminers of the whole ſtate. Theſe are moſt wicked perſons, ſuch as the prophet ſpeakes of, that deſolation and deſtruction are in their paths; and their footſteppes (whereby you may trace them) are, waſting, ſpoyling, and ruinating the houſes and liuings of poore men. This is to proclaime to all the world, that there is no feare of God before their eyes.

Iob 20.20. &c.

Prou.14.28.

Eſay 59.7. Rom.3.16.

Rom 3.18.

Now, the meanes whereby wee may keepe our ſelues from coueting, and much more from taking away our neighbours houſe, are firſt to conſider that the houſe wee haue already, is better farre then wee deſerue. There is not any that dwels in ſo poore a cottage, but his habitation is better then his merits could purchaſe; yea though he were in a dungeon. For he hath deſerued to be ſhut vp in hell. Then againe, it dooth not yet ſeeme good to God, to giue him a better. and therefore hee ſhould content himſelfe with that he hath, and confeſſe that God is wiſer, and knowes

Preſeruatiues to reſtraine vs from ſpoyling our neighbors.

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what is good for him, better then himselfe. Thirdly, consider the deceitfulnes of our owne hearts: One thinks now, that if he had a fairer house, hee should be more at quiet: but may not this be a false perswasion? may not God crosse him with sicknes and diseases, with shame and disgrace, with troubles and horror of conscience? and then the walles will not comfort him, the roofe & couering will not bring him any peace. It is not the dwelling that will bring quietnes, nor the change of the house that can settle the heart: Vnlesse we change our couetousnes and wickednes, for contentednes and goodnes; we shall haue great griefe and vexation in great and faire houses, and in the midst of our abundance: but if our heart bee good and reformed, we shall liue quietly, and die blessedly, in whatsoeuer house or place we liue or die.

Nor his vvife.

Wiues ought to be deerely beloued of their husbands.

THis is added as the next chiefe thing, in desiring whereof our neighbor is grieuously wronged. So that lith he setteth the wife before all other goods, hence wee may gather, that the wife ought to be more dear to men then all their substance. So Prou. 19 14. *House & riches are the inheritance of the Fathers: but a prudent wife commeth of the Lord.* House & riches also are the gifts of God: but he meaneth, a good wife is a more speciall immediate & excellent gift. As Prou. 31.10. *A vertuous vvoman is more precious then pearles.* And so it is written, that *Adam* was not in his full happinesse, till God had giuen him *Euah*, who was bestowed on him, as a speciall outward comfort, by whose louing society, hee might be helped euery way. Men therfore must hence learne to make account of their wiues, more then of any earthly thing besides. For, shee is flesh of his flesh, a part of himselfe, and a member of his body: which cannot be said of a parent or child, or brother, or any kindred. And she may well be valued aboue the pearles. For no Iewels can doe that good that a good wife can and doth. For if hee haue griefe within, or businesse or troubles in his outward estate, other things be dumbe, and cannot helpe him: but shee can refresh his soule with good counsell, ouersee his businesse in wisedome, helpe his body in

Vse 1.

and

and againſt ſickneſſe and infirmitie, and incourage him in his calling, and be a ſtay and ſuccour to him in all things.

Therefore, thoſe be moſt miſerable & baſe minded men, that ſet their deſire ſo much vpō the outward things of the world, that if their wife and their wealth were laid in the balance together, they would ſooner part with tenne wiues one after another, then loſe their filthy lucre and worldlie commoditie. They would thinke it an iniury in the wife, if ſhe ſhould chuſe rather to haue her husband die, then her wealth to be taken from her. And why then doe they beare this vnnaturall affection towards her? Therefore men ſhould pray to GOD to giue them that heart and minde, that they may performe all due honour and beneuolence to their wiues. For if they loue not at home, they will luſt abroad: and if ſhee haue not her allowance, others ſhall haue more then their allowance. *Vſe 2.*

And it confutes thoſe that make it a light matter to wrong another in his wife, which is an iniurie of the greateſt hurt, and an offence of moſt bitter griefe. Many that would be aſhamed to ſteale ones horſe, or picke his purſe; yet thinke it no great thing to abuſe the wife: which of all other robberies is the worſt. Other goods are to a good husband but as duſt & chaffe, in compariſon of her. And it would more grieue him, and be a greater indignitie to haue her defiled, then to ſee all his ſubſtance ſpoyled and conſumed. *Vſe 3.*

Wiues alſo muſt hence learne ſo faithfully to carry themſelues, that they may be worthy this place & eſtimation. For howſoeuer her ill dealing cannot free him from his dutie: yet ſhee ſhall be ſo much the more faultie and worthy of puniſhment, if being appointed for ſo great an helpe, and receiuing from him ſo great loue, ſhee be rather a diſcomfort and hinderance, then an help and comfort vnto him. *Vſe 4.*

Now it followeth; *Nor his man ſeruant, nor his maid ſeruant.* In the next place, God ſets downe the ſeruants before the cattell or any other wealth. Whence wee learne that a man ought to make more account of his ſeruants then any other goods; becauſe God alwaies makes more reckoning of mankinde, then of other creatures; and wee muſt eſteeme things as God values them. Now in the Law, thoſe that ſhould ſteale any other thing, Seruants more to be accounted of then riches. Exod. 21. 16.

thing, were not to ſuffer death for it, but to reſtore fourefold. But hee that ſhould ſteale men, (as then ſome wicked men would, becauſe they could ſell them for ſlaues to their great aduantage) he was to die for it. So that we ſee, God preferres a ſeruant before a beaſt; therefore alſo our iudgement and
Iob 31.15. eſtimation ought to be conformable vnto his. So *Iob* ſaith that he would heare his ſeruant, and giues withall a ſingular reaſon for the ſame; He that made me in the wombe, did he not make him? ſo that both were made in the wombe, both had one nature, one Creator and Redeemer. In all the former reſpects there is no difference of bond or free: But there is an equalitie betweene the ſeruant and the Maſter. The ſeruant,
Gal. 3.28. if he be elect and holy, hath as much right in the bloud of Chriſt, and ſhall haue as good part of the glory of Chriſt in heauen, as the Maſter. And therefore, hee is much more excellent, and to be ſette farre aboue all other goods. Likewiſe, they are the moſt profitable goods, and in that regard to be more highly eſteemed. For if one had neuer ſo manie cattell, and no ſeruants to looke to them, they would bring him much trouble, and little gaine. If one had in his poſſeſſion neuer ſo much land, and none to manure and husband it orderly, it would yeeld him no commoditie. Therefore Maſters muſt learne to haue a great care of them, and ſette more by them then by the beaſts, and not to be iniurious vnto them, though they ſeem neuer ſo baſe. For the moſt contemptible ſeruant in the world, is of more worth by nature, then the moſt excellent bruit beaſt. And the moſt abiect handmaid is more to be regarded, then the beſt gold or richeſt treaſure. Therefore this ſerues to confute the cruel-
Vſe 1. tie and couetouſneſſe of ſuch, as doe ſhewe more loue and good vſage to the beaſts, then to men made after Gods image, and committed to their charge. For when their cattell take paines, they prouide foode and dreſsing: and if they be ſick and diſeaſed, they ſeeke all meanes to haue them cured and recouered. But let their ſeruaunts riſe vp earlie, and goe to bed late, and trauell ſore all day: yet little or no regard is had, either of their diet or warmth, or other comfortable refreſhing. And though they be ſick & weak in their

houſe,

houſe, and lie hard by them, they will not ſo much as goe to them, with any care or diligence, but rather make a ſpoile of them in defrauding them of their wages. This is a beaſtly & ſauage crueltie, and God paies them for it accordingly: For either he plagues them with vnfaithfull ſeruants, or elſe makes them ſo odious, as no ſeruants will abide with them, but the whole toyle lieth vpon themſelues. And indeed, ſith they priſe beaſts aboue men, and beare a greater affection to their goods, then to the image of God in man; it is moſt iuſt, that their beaſts and goods ſhould be turned into a burthen and vexation vnto them.

And this may be alſo for the inſtruction of ſeruants; That foraſmuch as God doth prefer them before all other goods, therefore they ſhould ſo behaue themſelues as they may anſwer to their place. For where God giues more wages, he doth require more worke, or elſe he will lay on more puniſhment. And therefore it ſerues vtterly to condemne ſuch as be idle and wicked, that if yee looke into them, you can ſee them good for nothing, but giuen to ſwaggering, ſwilling, and diſguiſing themſelues in their apparell and behauiour, they fill the houſe full of ſin, and pollute it with vnchaſtitie, & all manner of diſorder. It is iuſt, they ſhould be leſſe made of, then the beaſts; becauſe they make themſelues worſe then beaſts. For the Oxe, the Aſſe and Horſe, doe till the ground, and carry burthens, and ſo returne ſome commoditie to their maſters. But thoſe that will neither do nor learne any good, but ſet themſelues in all their behauiour to croſſe God, his word, and ſeruants, are more baſe, and vnprofitable, then the earth it ſelfe, and not worthy ſo much regard as the Oxe, or Aſſe; vnleſſe they amend their euill courſe, and frame themſelues to be more profitable by ſome honeſt labour. Iob 30. 8.

Vſe 2.

Nor any thing that is his.

HAuing before touched the matters of greateſt waight in their kinde, and vnder them comprehended the reſt, now he generally handleth things of leſſe worth: and chargeth vs preciſely, that wee muſt not couet any thing belonging to our neighbour.

So that, we muſt obſerue hence, that the leaſt motion after the *Doct.*

the leaſt thing of our neighbours, is ſin. Men will (it may be) yeeld that the couering of our neighbours houſe, wife, or ſeruant, is naught, euill and vniuſt: for theſe be matters of ſome moment. But for a little corne, a little graſſe, an apple, a point, &c. theſe, they ſay, be trifles, not to be ſtood vpon. Nay, there is nothing ſo ſmall, but it is ſome thing; and being comprehended vnder the word (any thing) muſt not bee coueted. Therfore God, to meet with theſe Obiecters, as in the fourth Commaundement, ſo here hath branched it out in ſo many particulars, and at length comprehended all other things, not expreſly named before, in a generall tearme, that men might haue no ſhift or euaſion, but might be compelled to confeſſe, that all coueting, as well in ſmall matters, as in great, is ſinne before him, and therefore makes vs ſubiect to his wrath and malediction.

Vſe 1. This reproueth thoſe, that for waightie matters of ſome value, will hold their hands at leaſt: but for ſmall things that they thinke a man may well ſpare, they giue libertie, not to their harts onely, but alſo to their hands. And then they ſay, Oh, this is nothing. I pray God we may neuer doe worſe: but yet it is not well, that one doth ſo ill. For though hee doe no worſe, yet if he doe this ſtill, it will bring him vnder the curſe, and will certainly in time draw him to greater matters. For if a ſmall ſpark be ſuffered to lie long in the thatch, it may eaſily ſet the whole houſe on fire. And he that will diſobey God for a little, will diſobey him more for a great deale. And hee that is bold to corrupt his conſcience for a penny, will be more ventrous for a pound. And though the matter be ſmall wherein one offends; yet it is not a ſmall matter to offend God. It is a ſmall thing, but yet it is ſomething: and God will not allow it in any thing. He can ſpare it. But God will not ſpare thee, if thou take it with ſinne, againſt his law.

Vſe 2. Therefore the vſe that we muſt make, is to beſeech God to giue vs a contented heart, and ſo to like of our own eſtate, as that we may couet nothing that belongs not vnto vs. Which grace we ſhall obtaine, if we get a firme & true faith in Gods promiſes and prouidence. For if one be ſtedfaſtly perſwaded that God hath appointed him this houſe, this wife, this ſeruant,

The meanes to get contentednesse.

uant, then he will be content therewith. For wee muſt needes yeeld, that Gods wayes be better then ours, that his decree is moſt iuſt in it ſelfe, and alſo beſt for vs if we be his.

Alſo, one muſt haue faith in Gods promiſes. For when one ſeeth no help for him by any lawfull meanes, and is not reſolued that God will prouide for him, and will ſee that hee ſhall lack nothing: then originall ſin will lay about it, and ſeek to prouide for it ſelfe, and ouer-flow with idle and ill wiſhes and deſires. But if we caſt our ſelues on the promiſes of God, who hath giuen vs his faithfull word, that he ſhall want no good thing that feares him, and he will be a ſunne and a ſhield vnto the righteous man: this will breed ſuch contentment in the ſoule, and ſuch a comfortable reſting on Gods prouiſion, as that we ſhall not be troubled with theſe wandring luſts, after that which is our neighbours, but ſhall be well ſatisfied with our owne, which our gracious God in his heauenly wiſedome and rich mercie, hath aſsigned vnto vs. And ſo much for the expoſition of the law. Which moſt ſerue to this end, that ſeeing our own vnrighteouſneſſe and inſufficience, wee ſhould be humbled in our ſoules before the iudgement ſeat of Almightie God, and then flie to Chriſt to be our righteouſneſſe and ſufficiencie. And finally, to make this the rule of our life, and a lanterne to our feet, That though wee cannot attaine to the perfection, which the law requires, yet wee may haue that vprightneſſe which GOD accepts in Ieſus Chriſt. For if we haue reſpect to all the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them) then ſhall wee conſtantly enioy all thoſe bleſsings and graces, which God hath promiſed to his righteous ſeruants, all the dayes of our life, and when wee haue finiſhed this ſhort and troubleſome pilgrimage, wee ſhall for euer inherite that glorious kingdome, which our Lord Ieſus Chriſt hath purchaſed for vs, with his moſt precious bloud. Vnto whom with the Father and the holy Ghoſt, three perſons, and one onely wiſe, holie, and eternall GOD, be aſcribed all power, praiſe and glory for euermore. Amen.

Pſalm. 34. 9
Pſalm. 84. 11

Pſalm. 119. 6.

FINIS.

The Catechisme.

What is Catechising?

It is *a* an instruction, especially of the ignorant, in the grounds of Religion.

a Heb. 5. 12. 13 14. & 6. 1. 2.

What are the parts of a Catechisme?

They *b* are either of GOD, or of his kingdome.

b Acts 8. 12. & 28. 23

What is GOD?

God is an *c* essence, that hath his being from himselfe.

c Exod. 3. 14. Iohn 8. 58.

What doe you consider in GOD?

His { Properties, and Trinitie of persons, in the vnitie of essence.

What is a properties in GOD?

It is an *d* essentiall faculty in God, according to the diuerse manner of his working.

d 1 Pet. 3. 2. 1 Iohn 4. 16. Psal. 145.

What is a person in the Trinitie?

It is *e* a distinct substance, *f* hauing the whole God-head in it.

e Iohn 1. 15. & 14. 16. *f* Iohn 14. 9. & 17. 21. Colos. 2. 9.

How many persons are there?

g Three, the { Father. Sonne. Holy Ghost.

g Mat. 28. 19 1 Iohn 5. 7.

What is the Father?

The first person of the *h* Trinitie, that of himselfe eternally hath begotten his onely Sonne.

h Psal. 2. 7. Iohn 14 1. Hebr. 1. 3.

What is the Sonne?

The second person of the *i* Trinitie, that in the vnitie of essence is eternally begotten of the substance of his Father.

i As before by relation. Prou. 8.

What is the holy Ghost?

Hee is the third person of the *a* Trinitie, proceeding eternally from the Father and the Sonne.

a Iohn 11 26 Rom. 8. 9.

These three being euery one the true and euerliuing God, are they

they any more then one God?

b No.

Hitherto of God: what is his kingdome?

The kingdome of God is *c* an euerlasting kingdome, appointed and ruled by the counsell *d* of his owne will.

What are the parts of his kingdome?

e His decree, and the execution thereof.

What is his decree?

It is the most *f* perfect will of euery thing, which maketh it most perfectly good.

What decree of God is that, which is specially to bee considered?

That of men and Angels, called Predestination.

What is Predestination?

It is the decree of God *g* touching the euerlasting estate of men and Angels.

What are the parts of Predestination?

Election, and reprobation.

What is Election?

It is the *h* eternall Predestination of certaine men and Angels to life, to the praise of his glorious grace.

What is reprobation?

It is the *i* eternall Predestination of certaine men and Angels to destruction, *k* to the praise of his glorious iustice.

b Deut.6.4
1 Ioh.5.7
1 Cor.8.5.6
c Esa.9.7
Dan.2.44.3.33
Luk.1.33
d Rom.11.34
Psal.115.3
e 1 Cor.2.16
Ephe.1.11
Psa.90.4
Act.4.28
f Psal.90.4
Ephe.1.11
g 1 Thes.5.9
Rom.9.22.23
1 Pet.2.8
Mat 25.41
h Ephe.1.19
Rom.9.22.23
i 1 Thes.5.9
k Of the contrarie end of election.

So much of the decree.

What is the execution?

It is an *l* action of God effectually working all things hee hath decreed.

What are the parts thereof?

a Creation and prouidence?

What is creation?

It is the execution of Gods decree, of *b* making all things that are made of nothing very good.

What is his prouidence?

It is *c* the execution of Gods decree in the effectuall disposing of all things, to their proper end, whereof that

l Ephe.1.11
Act.4.28
a Psa.32.9
10.11.& 146
67
b Gen.1.7
Heb.11.3
c Eph.1.11
Rom.11.36
Psa.139.2.3
Col.3.11

d Mat.6.16.8 20.29.30.31 e Ezec.11.4.5.6 f Gen.3.1.13.4 g Gen.3.15 h Iud.6 Iob 4.18 i Ioh.8.44

prouidence that is of *d* men and *e* Angels is chiefe.

What doe you conſider eſpecially in that part of prouidence?

The fall of both *f* and repaire *g* of man.

Which of them fell firſt?

The *h* Angels, which were alſo *i* an inſtrumentall cauſe of mans fall.

k Iud.6 Ioh.8.44 2 Pet 2.4 l Iob 4.18 m 2 Pet.2.4 n Lam.3.39 Eſa.64 5.6 o 1 Ioh.3.4

What was their fall?

The *k* departing from their eſtate vvhich God had ſet them in.

Wherein conſiſteth that their departure?

In forſaking their *l* innocencie, and *m* committing of ſin which cauſed Gods *n* anger againſt them.

What is ſinne?

It is the *o* tranſgreſſion of Gods law.

What was the firſt ſinne of man?

a Gen 2.16 17.6.7

The *a* eating of the fruit that was forbidden: from whence alſo do come other ſinnes, originall and actuall.

What is due to theſe ſinnes?

b Rom.1.15 c Rom.5.12

Guilt, and } *b.*
Puniſhment. } *c.*

What is the guilt of ſinne?

d Rom.3.19

The *d* deſert of ſin whereby we are ſubiect to Gods wrath.

What is the puniſhment of ſin?

e Gen.2.17 Ioh.5 24 28 29.3.18.19

e Everlaſting death begun here, and to bee accompliſhed in the life to come.

What is that which God hath ordained for the repaire of man?

a Ioh.5.25.6 68

His *a* word.

What is his word?

b Ioh.5.25.29 2 Tim.3 15 16.17 c Rom.10.14 Luk.1.3.4 The practice of all the poſtles who neuer wrote but to the Churches, and ſuch as already beleeue.

It is a doctrine of ſauing *b* mens ſoules, written by diuine inſpiration.

How is this word made profitable for us?

Chiefly, and firſt of all, by the *c* preaching of it, to the begetting of Faith: and after by preaching and reading both, for our confirmation.

Will not the knowledge of the wiſedome, power and goodneſſe of God in the creation and gouernement of the heauen and earth vvith the things that are in them, recouer our loſt eſtate?

No

No, it *d* ſerueth rather for further condemnation, without the word: as *e* by, and with the word it is a good helpe.

d Rom.1.19 20.21
e 1 Cor.1 21.21.

What are the parts of the word?

The *f* law and gracious promiſe: (otherwiſe called the couenant of workes, and the couenant of grace,) which from the comming of Chriſt is called the Goſpell.

f Rom 10.5.6 Gal.3.11.12

What doth the Lawe (containing the Couenant of vvorkes) craue of vs?

All *g* ſuch duties as were required of *Adam* in his innocencie, and all *b* ſuch, as are required ſince, by reaſon of his fall, with reward of life euerlaſting to the doers of them, and curſes to him that doth them not.

g Leuit.18.5 *b* Deut.27.26

Is any man able to do them all?

No, *a* not in the leaſt *b* point.

a Gal.2.21 Rom 8.3 *b* Phil.3.9 1 Ioh.3.5 Eſa.64.6

What then auaileth the Law to vs?

Very much: firſt to ſhew vs our *c* ſinnes and puniſhment thereof, thereby to driue vs to Chriſt: and ſecondly, to teach vs how to *d* walke when we are come to him.

c Gal.3.24 Rom.3.20. *d* Mat.5.17 Luk.1.6 Deut.6.6

What is the ſumme of the Law?

e Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde: this is the firſt and great Commandement, and the ſecond is like to this, Thou ſhalt loue thy neighbour as thy ſelfe, &c.

e Mat 22.35 38.39

What are the parts of the Law?

f The firſt and ſecond table.

f Deut.10,1.2

Woat Commandments are in the firſt table?

The firſt foure, *g* vvhich containe our duties towardes God.

g Exod.20.1 2.3.&c. Deut.5.4.6.&c.

What is common to theſe foure?

That euery one of them hath his ſeuerall reaſon annexed, which in the firſt Commandement goeth before: and in the other three it commeth after.

What is the firſt Commandement?

I am the Lord thy God vvhich brought thee out of the Land of Egypt, &c.

What is the ſumme of this Commandement?

The inward worſhip of God.

What is the ſecond Commandement?

Thou ſhalt not make to thy ſelfe any grauen, &c.

What is the ſumme of this Commandement?

The outward worſhip of God, not according to the tradition of men, but according to the will of God, reuealed in the Scripture.

What is the third Commandement?

Thou ſhalt not take the name of the Lord thy God in vaine.

What is the ſumme of this Commandement?

A binding of the tongue to the good abearing to the titles, works and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to ſanctifie it.

What is the ſumme of this Commandement?

The time wherein this ſhould bee performed, to ſet our ſelues apart to Gods worſhip.

So much of the firſt Table.

What are the Commandements of the ſecond Table?

Sixe, containing our duties towards our neighbour.

What is the ſumme of the Commandements of the ſecond Table?

Whatſoeuer you would that men ſhould doe to you, doe you to them.

What is generall to the Commandements of the ſecond Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the houſhould of faith, *a* rather then towards a neighbour ſimply.

a Cor. 6. 8 10. 32 Gal. 6. 10

What is the firſt of them being the fift in order?

Honour thy Father and Mother, &c.

What is the ſumme of it?

All eſpecial duties to our neighbour, in reſpect of his and our calling.

What is the ſixt Commandement?

Thou ſhalt not murther.

What is the ſumme of it?

All generall duties to our neighbor in reſpect of his perſon.

What is the ſeuenth Commandement?

Thou ſhalt not commit adulterie.

What is the ſumme of it?

All generall duties to man in reſpect of chaſtitie.

What is the eight Commandement?

Thou ſhalt not ſteale.

What is the ſumme of it?

All generall duties to man in reſpect of his goods.

What is the ninth Commandement?

Thou ſhalt not beare falſe witneſſe, &c.

What is the ſumme of it?

All generall duties to man in reſpect of his good name.

What is the tenth Commandement?

Thou ſhalt not couet thy neighbours houſe, &c.

What is the ſumme of it?

That we keepe our hearts from all euill; not thoughts onely, but euen from all proneneſſe of ſinning againſt our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former doe condemne onely euill thoughts, with conſent: which are heere condemned, before and without conſent.

Hitherto of the couenant of works.

What is to be conſidered in the couenant of grace?

First *a* Christ, and then the meanes of applying Christ vnto vs.

a Acts 10.43 3.24 Rom.1.34

What things haue we to conſider in Christ?

Two: { His perſon *c*. / His office *d*.

b 2 Cor.5.10 Mat.6.33 *c* Iho.1.14 3.33.

What is his perſon?

Christ, both { God, and / Man *e*.

d Eſa.61.1.2 Luk.4.18 *e* Rom.1.3.4 & 9.5 1 Tim.3.16

What haue we to conſider in his perſon?

His two natures: { His God-head, and / His Man-head, which ſubſiſteth and hath it beeing in the God-head.

Being God before all worlds how became he a man?

He was *f* conceiued in time by the holy Ghoſt, and borne of the Virgin Mary.

f Mat. 1 20
Luk. 1 31. 35
g 2 Cor. 13. 4
1 Pet. 3. 18
1 Cor. 15. 27 28.

Are theſe his natures ſeparated?

No verily, *g* they are inſeparably vnited in the perſon, and yet diſtinguiſhed in ſubſtance, properties, and actions.

So much of the perſon of Chriſt.

What is the office of Chriſt?

To be *h* a mediator betwixt God and man.

h Tim. 2. 5
Heb. 9. 15

What are the parts of his mediation?

His *i* Prieſthood and his kingdome.

i Pſal. 110. 2 3. 4.
Heb. 8. 2 3
Act. 3. 22

How doth he fulfill his Prieſthood?

In *a* opening his fathers will, and working the merit of our redemption.

a Eſa. 61. 2. 3 4
Pſal. 2. 6. 7
Dan. 9. 24
Ephe. 2. 14 17. 16

How doth he open his fathers will?

In teaching vs the whole will of God, both in his *b* owne perſon, when he was vpon the earth, and by the *c* miniſters, from the *d* beginning of the world to the end thereof.

b Mat. 13. 8. 9 10 27. 5
c Mar. 10. 40
Luk. 10. 16
d Heb. 1. 1
1 Pet. 1. 11. 12
1 Pet 2. 18. 19
2 Pet. 1. 19 20 21
Ephe. 4. 8. 11 12. 13
Hoſ. 4. 6
Mat. 2. 6. 17
e Paul. 2. 5 6 7. 8
1 Pet. 2. 24
Mat. 26. 27
Eſa. 5. 3

How hath he wrought the merit of our redemption?

Partly by that which he did in his baſe eſtate; partly by that he did and doth in his glory.

Wherein conſiſteth that which was done in his baſe eſtate?

In his conception, birth, life, pouerty, hunger, thirſt, wearineſſe and other humiliations euen vnto death.

What arieſeth of this?

His whole *e* obedience: which conſiſteth partly in ſuffering, partly in fulfilling.

What was his ſuffering?

That both in body and ſoule he *f* ſuffered whatſoeuer wee ſhould haue ſuffered; hauing drunke the full cup of Gods wrath filled vnto him for our ſakes: whereby he hath taken away our ſinnes.

f Pſal. 40. 7. 8
Gal. 4. 4. 5
Rom. 8. 3. 4

What was his fulfilling?

Doing the *g* whole law, whereby he purchaſed righteouſneſſe for vs.

g Pſal. 40. 7. 8
Gal. 4. 4. 5
Rom. 8. 3. 4

What are his actions in glory?

His reſurrection, his aſcenſion, and ſitting at the right hand of

of God his *k* Father, whereby he fulfilled his Priesthood, & made himselfe a way for his kingdome. *k* Psa.110.1.2 5.6

What are the effects of all these actions towarde vs?

They are two: { *a* Redemption. *b* Intercession. } *a* Luk 1.69 Heb.9.24.25 *b* Rom.8.34 1 Pet.2.5

What is Redemption?

A *c* deliuerance of vs from sinne, & the punishment thereof. and a restoring to a better life then euer *Adam* had. Exod.29.33 *c* Rom.5.15 16.17

What are the parts of Redemption?

d Reconciliation and *e* Sanctification. *d* 1 Cor.15.45 1 Cor 1.30 & 6.11.

What is reconciliation?

That, whereby the wrath of God is taken from vs, and wee restored to his fauour. Ioh.5.6 *e* Dan.9.24.25 26.27

Wherein doth it consist?

In remission of sinnes, and imputation of righteousnes. Act.13.38 39 Rom.4.25

What is remission of sinnes?

The *f* abolishing & taking away of al our sins by his death. *f* Col.2.13 1 Ioh.1.7.9 Heb.9.28. & 10

What is the imputation of righteousnes?

The *g* reckoning of Christs righteousnes vnto vs, and the taking it for ours. 2.& 2.13.15 *g* Col.1.13 Rom.5.18.19

What is Sanctification?

A freedome within vs *h* from the bondage of Satan, and restitution of vs to a godly life. *h* Rom.6.12.36 1 Cor.1.30

What are the parts of it?

Mortification and quickning *i*. *i* Ephe 4.22 23.24

What is mortification?

The restraining and subduing of our naturall corruption, and refraining from all euill *k*. Col.3.8.10 *k* Rom.6.3.4 Col.3.5

What is quickning?

A renewing of vs to newnesse of life, whereby we delight in dooing good *l*. *l* Rom.6 4 Col.3 10

So much of Redemption.

What is intercession?

It is that *m* worke, whereby Christ sitting at the right hand of God his Father, taketh away all the pollution that cleaueth to our good workes: which dependeth vpon the merit of his passion. *m* Rom.8.34 1 Pet.2.5 Exod.29.38

Hitherto of the Priesthood of Christ.

What is the kingdome?

n Luk.1.31.33 Ezek.34.34 That *n* whereby his Priest-hood is made effectual vnto vs: yea, without the which, all the actions of his Priest-hood are to vs voide and fruitlesse.

What may we consider in his kingdome?

o 1 Cor.15.25 26.27.28 Mat.25.24.31 33.45 First, the gouernement of his Church in this *o* world.

Secondly, his last iudgement in the world to come, from which all the meanes of applying and making effectuall vnto vs Christ and all his benefits doe come.

Wherein consisteth his gouernement in this world?

p 1 Thes.5.19 20. Act.10.44 In two things, and in persons.

What are the things?

Partly inward, and partly outward.

What are the inward?

q Gal.3.2.3 1 Tim.1.14 2 Ephe.2.8 The *q* spirit of God, which is giuen by the outward.

What doth the spirit of God worke in the godly?

r Faith, whereby I take hold of Christ, with all his benefits.

What is faith?

s Act.16.31. Gal.2.20 &.3.26 Ioh.6.15 t Rom.5.1.2.3 & 8.1.2.3.4 Ephe.2.6 Colos.1.23 A *s* perswasion of the fauour of God toward mee in Iesus Christ.

How doe you know that you haue true faith?

By the fruits thereof; *t* Reconciliation and Sanctification, which haue been already declared.

So much of the inward.

What are the outward things whereby the spirit is giuen?

They are either those which God giueth vs or which wee hauing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The worde of grace before named, and the dependants thereon.

What is the word of grace?

u Mark 9.23 Act.16.31.32 33 Rom.3.28 *u* Beleeue in Christ and thou shalt be saued: the which alone bestoweth the spirit of adoption.

What are the dependants of his word?

x Mat.18.15 2 Cor.5 The Sacraments, 1 Cor.10.1.2.3.4. and the *x* Censures.

What is a Sacrament?

A more finall, effectuall, and sensible instrument, then the vvord alone: vvhereby Christ with all his benefits is offered

offered to all in the Church, and receiued onely of the faithfull.

How many Sacraments are there?

Two: Baptiſme, 1 Cor. 10. 1. 2. 3. & 12 13. and the Lords Supper *a*.

What is Baptiſme?

A *b* ſeale of our entrance into Chriſtianity.

What is the Lords Supper?

A *c* ſeale of our growth and continuance in Chriſtianity.

So much of the Sacraments.

What are the cenſures?

They are iudgements giuen for ratification of the word & Sacraments abuſed.

Of how many ſorts are they?

Two, *d* corrections and *e* puniſhments.

What are corrections?

They are either in word, or deed.

What are they in word?

They are chidings or rebukes of the Church for ſin: and they are either *f* priuate by one firſt, and then by two or three at the moſt, (wherof, he that firſt admoniſheth muſt be one) or *g* publike by the whole Church.

What are they in deed?

The *h* ſuſpenſion from the Sacraments, or *i* excommunication from all the benefits and ſocietie of the Church.

What are the puniſhments?

An euerlaſting curſe, called *k* *Anathema*, *Maranatha*, pronounced againſt the wicked vpon the ſinne againſt the holy Ghoſt.

So much of the outward things that God giueth vs.

What are the outward that wee hauing receiued giue to God againe?

They are vowes, and prayers.

What is a vow?

A ſolemne promiſe to to God of ſome lawfull thing that is in our power, for the confirmation of our faith and teſtifying our thankfulneſſe to God.

What is prayer?

a Rom. 4. 1 Gen. 7. 11. 12 Mat. 26. 26. & 28. 19

b Mat. 28. 19 Act. 8. 27

c Mat. 26. 6 1 Cor. 11. 23

d Mat. 18. 15. 16 1 Cor. 5

e 1 Cor. 16. 22 Iam. 1. 14 2 Tim. 4. 14

f Mat. 18. 15. 16 Leuit. 18. 17

g 1 Tim. 5. 20 Mat. 17. 17

h Num. 12. 14 Exod. 33. 6. 7

i Mat. 8. 17 1 Tim. 2. 22

k 1 Cor. 16. 22 * Pſa. 50 13. 14 & 66. 13. 14

It is a calling vpon God in the name of Chriſt, for the more ample and full fruition of the good things wee haue need of.

What is annexed to prayer?

An holy faſt or fealting.

What is an holy faſt?

* Luk.23.54 *l* Leuit.23.27 28.29 Ioel 1.2 *m* Mar.16.2 Luk.24.1

It is (after preparation,* common to all holy reſts) an abſtinence, from the *l* morning of the day of the faſt vnto the *m* morning of the day following, from all earthly comforts, ſo farre as neceſſitie and comelineſſe will permit; to the end that our ſelues being humbled and caſt downe, we may more feruently call on God, either for the obtaining of ſome ſingular benefit, or to auoid ſome ſpeciall puniſhment.

It ſeemeth you make it vnlawfull for thoſe that faſt, to eate any thing during their faſting.

Not ſo, if for helpe of weakneſſe the taking of meat be moderately and ſparingly vſed.

What is an holy feaſt?

n Zach.8.19 Neſt.9.27.12 20.21,22,30.31

A *n* ſolemne thankſgiuing for ſome notable benefit obtained of God: ſpecially when we haue obtained it by a faſt before.

Are wee limited and bound in certaine, how and wherein to pray?

Not alwaies: but we haue a perfect patterne of prayer of all kinds in the *o* Lords prayer.

o Mat.6.9 Luk.11.2

What be the parts of the Lords Prayer?

Two { The preface. / The prayer it ſelfe.

What is the Preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as to a Father with boldneſs, and yet with reuerence of his Maieſty that filleth the heauen.

What doth the Prayer containe?

A forme of requeſt and thankſgiuing.

What are the parts of the requeſt?

They are of two ſorts; whereof the firſt three, being of the firſt table, do concerne God: the other three, being of things

that

that concerne the ſecond table, belong to our ſelues and our neighbour.

What is the firſt of thoſe three that concerne God?

Hallowed be thy name.

What is the ſumme of this petition?

That in all things God may be glorified.

What is the ſecond?

Thy kingdome come.

What is the ſumme of this?

That the kingdome of our Lord Ieſus Chriſt, both by the inward working of his ſpirit, and alſo by the outward means, may be enlarged daily vntill it be perfected at the comming of Chriſt to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the ſumme of it?

That obedience be giuen to God, vntill we be as the holy Angels.

So much of theſe that concerne God.

How are they diuided, that concerne our ſelues and our neighbour?

Into two ſorts: { 1 Touching things of this life. 2 Touching things of the life to come.

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What is the ſumme of that?

That God would prouide not onely for our neceſſities, but alſo for our Chriſtian and ſober delight, according to our calling, and the bleſsing of God vpon vs, with this exception (if it be his good pleaſure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

What is the ſumme of it?

In it wee pray for Iuſtification, which ſtandeth in the remiſsion of ſinnes, and imputation of the righteouſneſſe of Chriſt.

What is the latter petition?

And

And leade vs not into temptation, but &c.

What is the ſumme of it?

In it we pray for Sanctification, which ſtandeth in mortification and quickning.

Hitherto of the petitions.

What is the thankeſgiuing?

For thine is the kingdome, the power and glory, &c.

What is the ſumme hereof?

That we ground our aſſurance of obtaining our prayers in God, from whom all things we aske do come, and to whom therefore all glory muſt returne.

What doth this word (Amen) *ſignifie?*

It is a note of confidence (q. d.) So it is as vvee haue prayed.

So much of the things.

What are the perſons?

The Church.

What is the Church?

o Ephe. 1 1 Col. 1 2. 27 — A company of thoſe which are *o* in Chriſt.

What are the parts of the Church?

p Phil. 1. 1 1 Heb. 1 3. 17 — They which haue preheminence in the Church, and the reſt of the body of it.

q 1 Tim. 5. 17 Heb. 1 3. 17 1 Theſ. 5. 12. 13 1 Cor. 12. 28 — *What are they that haue preheminence in the church?* They are either *q* gouernours or helpers.

What are the reſt of the body of the Church?

The people that are gouerned.

What is their part?

a Phil. 1. 1 Heb. 1 3. 17 — To yeeld obedience *a* to the gouernors in all lawful things.

Hauing ſpoken of Chriſts kingdome in this life, it followeth to ſpeake of the ſame in the latter day.

What is that day of Iudgement?

b Rom. 14. 10 2 Cor. 5. 10 — It is *b* as it were the great aſſiſes, vvherein euery one muſt appeare, and be either acquited or condemned.

What are we to conſider in this Iudgement?

Two e things: { 1 The tokens going before. 2 The manner of it.

c Mat. 24. 29. 31 — *What are the tokens going before?*

d Diuers

d Diuers: but the neareſt vnto that are the darkning of the lights of heauen, and the roaring of the Sea. *d* Mat.24.22 Luke.21.25

What ſhall be the manner of it?

An *e* Archangel ſhal make a mighty voice by the ſtrength of Chriſt then comming in the clouds: wherby the dead ſhal be raiſed, and the quick changed in a moment. *e* Ioh.5.28.29 1 Theſ.4.6.

What ſhall then be done?

The Angels ſhall gather and preſent, *f* before Chriſt in the aire, the faithfull on the right hand of Chriſt, and the wicked on the left. *f* Mat.25

Being ſo ranged, what ſhall then be done?

Chriſt (appointed the Iudge of all) will firſt giue ſentence of life eternall vpon the faithfull.

Why will Chriſt firſt giue ſentence vpon the faithfull?

That they being firſt acquitted may bee *g* aſſiſtant to him in iudging the wicked to euerlaſting death. *g* Mat.19.28 1 Cor.6.2.3

What ſhall be the execution of the iudgement? *b* Mat.13.41.42

That the *b* wicked ſhall bee caſt into hell, by the Angels, who ſhall *i* carry the faithfull into heauen, *k* there to remaine with Chriſt for euer. *i* Luk.16.22 *k* Ioh.17.24 1 Theſ.4.17

FINIS.

Comfortable Meditations gathered out
of a Sermon of the Author vpon the *name of God, set down, Exo.* 34.6.7.

MY ſoule what moueth thee to be ſo ſad *a*?
Truſt in the Lord, and of him haue no doubt *b*:
Seeke thou his face *c*, his fauour maketh glad *d*,
His name an oyntment ſweet, is poured out *e*:
It is a Tower, *f* a Rock, a refuge ſure *g*,
Whereto the righteous runne and are ſecure *h*.

If that afflictions, trouble or diſtreſſe,
In bodie, goods, or name, vpon thee lie,
Let them be great or ſmall, long, more or leſſe *i*,
And thou canſt ſee no helpe or remedy *k*,
Fret not *l*, but patiently waite on God's will *m*:
His name is ſtrong n, *and all-ſufficient ſtill* o.

Although thy ſinnes be manifold and great,
Whoſe heauie waight doth weare thee full ſore *p*,
If thou repent, hee's eaſie to entreat *q*,
Hee's mercifull r, and hath been euermore *ſ*,
And will not faile thee *t* of thy ſinnes to eaſe *u*,
There's no ſuch God, for mercy doth him pleaſe *x*.

Grant thou haſt nothing wrought in word or deed,
That might deſerue his mercy on thy part:
Doe not thou faint therefore, or doubt to ſpeed,
He *gracious is* y, and loues without deſert *z*.
He is a Father, O come taſte and ſee *b*,
How ſweet he is, and how he loueth thee *c*.

Be it thou art ſo farre from doing well *d*,
That thou haſt iuſtly ſtirred him to ire *e*,
And for thy ſinnes might throw thee downe to hell *f*:
One teare from grieued heart, will quench that fire *g*.
To anger he is ſlow, *h* though thou be vile,
And when it comes, it tarries but a while *i*.

What though thy prayers be but weake and few *k*,
And not ſo mighty as *Elias* were *l*,

And

a Pſal. 42.5
b Pſa. 37.3
c Pſa. 27.8
d Pſa. 27.14 & 51.8
e Cant. 1.2
f Pſa. 18.2
g Pſa. 119.114
h Pro. 18.10
i Pſa. 40.12
k Pſa. 69.20 142.4
l Pſa. 34.1.7
m Pſa. 40.1 & 42.5
n Exod. 34.6
o Gen. 17.1
p Mat. 11.28
q Luk. 15.20 & 21.22
r Exod. 34.6
ſ Pſa. 111.18.1 & 136
t Heb 13.5
u Mat. 11.28
x Micha. 7.18
y Exod. 34.6
z Pſa. 103.13
a 1 Pet. 2.3
b Pſa 34.8
c Ephe. 1.3.4
d Exod 34.6
e Iſa. 103.8 & 145.8
f Nahum 1.3
g Pſa. 30.5 & 103.9
h Eſa. 54.7.8
i 1 Cor. 4.17
k 1 Kin. 17.18. &c.
l Lam. 5.16.27

And thine affections like the morning dew *m*,
If they vnfained be, yet neuer feare *n*:
All such infirmities God will let passe *o*,
He great in kindnesse is, *p* and euer was.

m Hos 6.7
n Psa. 119.80
o Mich. 7.18
p Exod. 34.6

But I haue waited long, and also prayed *q*,
And yet no comfort from him I can finde.
Still hope in him, and be not thou dismaid,
And in the end he'll shew himselfe full kinde,
For *he abounds in truth*, and cannot lie,
What he hath promist hee will not deny.

q Psa. 10.3.8

But time is past: may not I come to late?
Hath he of mercy much aboundant store?
None euer failed that came to his gate,
And *Mercy he reserues for thousands more.*
As the body of the Sunne, 's but one,
Yet giueth light to all, yet wanteth none.

Grant that thy sinnes are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt both roote and tree,
And sinnes of custome thou hast liued in:
He doth forgiue, forget, and eke set free,
Transgression, sinne, and all iniquitie.

What though the wicked doe thee much assaile,
And sore against thee, and the Church are bent:
And God doe suffer them for to preuaile *f*,
He will not iudge them to be innocent g;
But sure will visit their iniquitie h,
Vpon their children to the fourth degree.

f Nah. 1.2.3
g Exod 34.7
h Psal. 79.6.10 12.140.12

Sith he *Iehouah* is *i*, and changeth neuer *k*,
Strong, gratious, mercifull, to anger slow:
The same this day, as yesterday, and euer *l*,
Kindnesse and truth, as from their fountaine flow m,
Forgiuing sinne, and in his iudgement iust n,
All that doe know his name, will in him trust *o*.

i Exod. 34.6.7
k Mal. 3.6
l Nam. 1.7
m Heb. 13.8
n Reuel. 1.8
o Psal. 9.10

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PSALM. 119. 30.
The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

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1011. e. 37

Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

HEre God ſheweth, that if none of the former reaſons will preuaile with vs, yet we ſhould be moued with our owne benefit to ſanctifie the Sabbath. For nothing is more auaileable to bring a bleſsing on ſoule and bodie, then the religious keeping of the Lords day. For God hath appointed it to the end that he might haue occaſion to communicate his goodneſſe to the diligent obſeruers of it. For ſo it is meant, when he ſaith the Lord ſanctified the ſeuenth day, that is, he ſet it apart for his owne vſe, and bleſſed it, that is appointed it for a meanes of bleſsing to all that faithfully obſerue it.

Doct. The way to get true bleſſednes, is to ſanctifie the Sabbath.

From hence we may learn, that the religious keeping of the Sabbath, is a very ſpeciall means to get true bleſſedneſs. One reaſon is, becauſe God hath ſanctified it to this end. As Iſay 56.47. where the Lord promiſes many ſingular graces to all that ſanctifie his Sabbath, of vvhat nation or condition ſoeuer they be. He ſhall haue his heart filled full of ſpirituall ioy; God will giue him the ſpirit of prayer, and heare his prayer; God vvill giue him ability to ſerue him, and accept and rewarde his ſeruice. And Iſa. 58.13.14. If one will keepe himſelfe from polluting Gods holy Sabbath, and obſerue it carefully, then hee ſhall delight in the Lorde, that is, God will ſo ſhew his fauour and loue to his ſoule, as he ſhall be ioyfull in God: ſo bleſſe his heart & conſcience, as that he ſhall feele that God is his God, loueth him, and careth for him, ſo that hee ſhall bee glad and reioyce in this, and finde Gods bleſsing vpon him, both in heauenly and earthly things, for the mouth of the Lord hath ſpoken it. What-euer fleſh and blood obiect, yet wee haue the ſure promiſe of God, which ſhall be found true and faithfull. So Iere. 17.24. the Prophet hauing foretolde the deſtruction of Ieruſalem, preſcribeth a preſeruatiue to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to doe the workes of the Lord; and then they ſhall enioy their Citie, their

their houſes and their wealth, with all proſperity and abundance. So that we ſee, that for ſoule and body, Gods promiſe is, that the ſanctifying of the Sabbath will bring comfort and happineſſe to both.

Contrariwiſe, if we be negligent and careleſſe of the Lords day, we draw his curſes vpon our owne heads: as Exod. 31. 12. &c. vvhere God commandeth them, that they ſhould abſtaine from all workes, and keepe it holy: for if they did worke, euen in making garments, and things for the Temple, which ſeemed to pertaine to God (much more in things of their owne) this euill vvould follow, they ſhould die the death; this is the puniſhment of polluting the Sabbath, to be inflicted vpon the bodies; and this, God doth execute daily euen among vs. For though the lawe of the land taketh not hold on ſuch perſons, to put them to death; yet God many times giueth them ouer to commit ſome ſinne which deſerueth death by mans law. And the firſt cauſe of all, and that at which God ſtriketh, and vvhich their owne ſoules feele moſt heauy (as appeareth by their daily complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to ſpende the day in duties of religion, and in prayer, but followed after vanitie, and their owne luſts; and therefore God iuſtly puniſheth their impiety againſt the firſt table, by giuing them vp to commit ſuch vnrighteouſneſſe againſt the ſecond. And though the Miniſter cannot excommunicate them, and caſt them out of the congregation, yet God excommunicateth them, that in their ſoules they are cut off from the Church; they haue no life of grace, no fruit or working of the Word and Sacraments, more then of an idle tale, or humane ſtorie: no grace vvrought by the meanes; no death of ſinne, no hope nor deſire of heauen; but are dead in ſinne while they liue in the fleſh. They may ſay indeed, and ſay true, that the obſeruation of the Lords day is tedious vnto them, that they can ſee no good by the exerciſes thereof, they be ſo vnpleaſant, and ſo vnprofitable to them. They haue no benefit thereby. But why is this? Not becauſe Gods ordinance wanteth force and vertue, but becauſe they want reuerence,

The dangerr that Sabbath breakers run into.

reuerence and conſcience, and being wicked, contemne it. Therefore their ſoules be cut off, their hearts hardened: and thus in ſtead of receiuing the bleſsings, which God hath promiſed to the keepers of the Sabbath, they are plagued with the iudgements which hee hath threatned againſt the tranſgreſſors of it. Alſo Ier. 17. 27. he ſaith, if they pollute his Sabbath, he will kindle a fire in their houſes, that ſhall not bee quenched. For their outward eſtate they be no gainers that breake the Sabbath: for God will either conſume their goods with fire, or ſend a curſe, which like an vnquenchable flame ſhall deuoure all their ſubſtance. So that, if we would not be guiltie of death, and haue our ſoules cut off from communion with Chriſt, and his Church, and our goods alſo conſumed and brought to nothing by the vengeance of God, then let vs keepe his Sabbath holy, and beſtow it in holy exerciſes. Sith therefore God doth promiſe a bleſsing vpon thoſe that ſanctifie his Sabbath, that they ſhall thriue in the Lords houſe, and in religion, and in other worldly matters, ſo farre as may ſtand with true proſperity: Sith he hath ſpoken this, and that muſt ſtand which goeth out of his mouth; therefore

Vſe 1. it is for their comfort who faithfully keepe the Sabbath, that the bleſsing of God ſhall attend vpon them, whether they haue little or much. If they haue abundance, the abundance ſhall be for their good, to be more abundant in good works; and if they haue but from hand to mouth, God will prouide, that yet they ſhall not want neceſſarie things, but hee that brings the day, will bring food and maintenance for the day; ſo that he needs not to care for to morrow, but let him caſt his care vpon God, whoſe truth it concerneth to care for him. And this they are ſure of, that they ſhall haue a ſoft heart, and a quiet conſcience, and ſhall receiue comfort from Gods promiſes. And if one thriue in Gods houſe, he need not feare, nor doubt how he ſhall doe in his owne houſe. One may knowe how he ſhall ſpeed at home, by looking how he ſerueth God in the Church. If he keepe an holy reſt, with an holy heart, he ſhall haue reſt to his ſoule, peace and ioy to his conſcience, and be ſet in ſo ſure an outward eſtate, as that nothing ſhall befall him for his hurt.

But

But then, if one will haue this bleſsing, he muſt keep theſe three rules. Firſt let him make it a delight to keepe the Lords day, and his ioy to doe the workes of the Sabbath; let him long for it, before it commeth, and bee glad vvhen it commeth: becauſe it freeth him from all vvorldly cares and thoughts, and then he hath a commandement more eſpecially, to caſt his cares vpon God, and not to trouble himſelfe at all with them. And ſo he ſaith in Eſay 58. 13. *Call it a delight, to conſecrate it to the Lord*, that is, take you as much delight in doing the exerciſes of religion, as many doe in the workes of their callings or recreation, and alſo much more: for they be more eaſie, comfortable, and profitable by farre. Wee muſt come as hungry to the houſe of God, and with as good an appetite, as to our dinner, or ſupper, at home: For God keepeth the beſt houſe: hee maketh the beſt cheere, if we can bring a good ſtomack to the bread of life, that he breaketh vnto vs. But if one be loth to come, and muſt be drawne as a Beare to the ſtake, let him make account that the Preacher will bait him, and trouble his conſcience; for, comfort he can looke for none. Therefore, if we would haue bleſsing by the Sabbath, let vs keep it cheerefully, knowing that God loueth a cheerfull giuer. 2 Cor. 9. 7

1 Rules to be kept of thoſe that expect a bleſsing for keeping the Sabbath.

Secondly, one muſt labour to do all the duties of the Sabbath, both thoſe that muſt be done before the Sermon, and thoſe that muſt be done after: Let no ordinance eſcape vndone: vſe meditation on Gods word and works, hearing, reading, praying, ſinging Pſalmes, conference, works of mercy, and of euery thing ſomething, ſo farre as wee haue abilitie and opportunity. But, if we will performe them remiſſly, and by peeces, doing this, and leauing that vndone: either vſing no preparation before, or making no application after: either no publike, or no priuate prayer, then, it may bee one ſhall finde ſome bleſsings: but the fewer of theſe hee performeth, the fewer bleſsings he ſhall haue. He that doth the workes of Gods ſeruice by halues, ſhall (and it is iuſt he ſhould) find the comfort and benefit of them by halues. 2

Thirdly, as one muſt doe all the duties, and that with delight, cherefully; ſo, he muſt keep the whole day; he muſt doe

doe all the duties, and alſo ſpend all the time in theſe duties, hee muſt continue from the beginning to the ending. As Pſalme 92. 2. *To declare Gods louing kindneſſe in the morning, and his truth at night.* So that the Sabbath muſt bee ſpent, both morning, night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea, worldly thoughts, the whole foure and twentie houres; for if we giue our thoughts libertie to runne after the matters of the world, in the night, we breake the Sabbath in part. And here many faile; that out of the Church will bee talking with their neighbours, and muſing with themſelues about earthlie affaires, and thinke they haue made a good hand, if they ſpend the moſt part of the day, till after the euening exerciſe, in works of religion, and then they make no queſtion to take their recreation, or to goe about their buſineſſe if occaſion be. But he that commandeth to keepe it in the Church, biddeth vs keepe it in the houſe; as to heare him, and to ſpeak to him in publicke, ſo to ſpeak to him out of our hearts in priuat: and not to giue our ſelues leaue to thinke the leaſt thought of any worldly buſineſſe. Now then, if we ſeeme to make conſcience of the Sabbath, and yet doe want that bleſsing which wee looke for, let vs looke to our ſelues, and wee ſhall ſee that we are halting in ſome one of theſe: either wee keepe the Sabbath lumpiſhly and heauily, that it ſeemeth as a tedious burthen to vs, or elſe we doe ſome one or two duties, and leaue the reſt vndone: or laſtly, if wee doe all the duties that are to be done, and that cherefully, we are wanting herein, that wee obſerue not the whole day, but keepe ſome part of it from God to our ſelues. And accordingly, as any man commeth ſhort in any of theſe duties, ſo he commeth ſhort of the fruit and bleſsing promiſed to the keepers of the ſabbath. But if one labour with ioy to doe all the duties of the Sabbath the whole day, hee ſhall finde in his owne ſoule, that it is in truth a day of bleſsing, and bringeth more ioy and comfort, yea, and a greater bleſsing with it, then all the weeke beſides. And ſo much for this fourth Commandement, of the Sabbath.

The

The fift Commandement.

Exod. 20.12. *Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.*

Hitherto the duties of pietie to God, out of the first table, haue been handled. Now follow the Commandements of the second table, concerning the duties of righteousnesse towards our neighbour. This is the first Commandement of the second table, vpon which all the rest doe depend. As in the first table, the keeping of all the commandements following, dependeth on the keeping of the first: so here, if this first Commandement were well obserued, both of superiours, inferiours, and equalls, there could bee no disorder against any of the Commandements following. For all disorders in the other, doe flow from hence, that either superiours are negligent in performing their duties of gouerning: or else inferiours are proud and stubburne, and refuse to obey their superiours: or equalls be enuious or ambitious between themselues. The summe of the Commandement, is to shew, what duties we owe one to another, in respect of their and our place and calling. The words containe a commandement, and the reason of it. The commandement in these words, *Honour thy father and mother.* The reason in these words following, *that thy dayes may be long in the land which the Lord thy God giueth thee.* To honour here, is to regard and reuerence in heart, and to performe all outward duties. (*Father*) vnder this word are contained al superiors in what place soeuer set aboue vs. From this word (*honour*) is to be gathered the first generall doctrine of the fift Commandement, *viz.* that all duties are to bee performed to our superiours, with such honor as is meet for them, which the words themselues doe

Doct. All due honor is to be giuen to our superiours.

doe plainely teach. If wee would teſtifie our owne loue and ſubiection to them; if we would haue our ſeruices comfortable to them, and acceptable to God: then let it appeare, that we are not drawne to them by compulſion, but led by conſcience, with due regard of their perſons, and the place wherin God hath ſet them. When *Ioſeph* was to giue maintenance to his father, and his whole familie, he neither did it with arrogancy in reſpect of his owne ability and greatneſſe, nor with diſcontentment at the charges hee was put to: but ſo miniſtred to *Iacobs* neceſsity, as that hee detracted nothing from his reputation. Notwithſtanding his great dignity and preferment, he did relieue his father with as great humilitie and reuerence, as he would haue receiued reliefe at his hands, if he had bin caſt vpon his finding. And ſo for ſeruants: The Apoſtle requireth them, 1 Tim. 6. 1. not onely to doe their maſters worke, but alſo to honour them in behauiour, and to account them worthy of all honour in their hearts. For they could not ſhew contempt to their gouernours, without diſhonour to religion. If *Peters* counſell had been good for Chriſt to follow, as it was not, yet he is much to be blamed for the manner of it, in that he deliuered it to his maſter with
Mat. 16. 22 ſo bold and vnreuerent a rebuke. And for the dutifulnes of a ſubiect, we haue a worthy preſident in *Nathan*: who when he came to *Dauid*, to offer his counſell vnto him, for the benefit of his Kingdome and poſterity, made obeyſance to the King downe to the ground, 1 King. 1. 23. Hee yeelded him as much reuerence comming to do him good, as hee would haue done, if hee had ſought preferment at his hands. And the contrarie was found in *Ioab*; who indeed aduiſed *Dauid* to that which was expedient to be done, *viz.* that hee ſhould ſhew himſelfe cherefull to his people, that fought for him,
1 Sam. 19. 5. 6 but with ſuch contumelious taunts, and iniurious and falſe accuſations, as that no thank was due to him for his ſeruice.
1 Pet. 2. 17 It is required of vs, that wee ſhould honour all men, euen
1 Tim. 5. 3 inferiours, as wiues, and widdowes, in doing them good, without their diſgrace: and therefore much more is it due to our gouernours and rulers.

Vſe This ſerueth for the reproofe of many ſeruants and children

dren, that depriue themſelues of all the commendation of their obedience. For if they frame themſelues to bee officious in one thing, they will allow themſelues to bee offenſiue in many other. For, either they growe to be murmurers, if their turnes bee not ſerued to their liking (and ſo depraue their maiſters or parents,) or elſe maſterfull and arrogant, and will endure no admonition, nor receiue any reproofe or direction. The ſame fault is alſo to be found in diuers wiues, who though they be frugall and thriftie, and ſo helpe to increaſe their husbands wealth; yet, they peruert, and corrupt all their actions, either with boaſting, or vpbraiding, or publiſhing their infirmities, or other diſtempers; that many times they bring more vexation to the heart of their husbands by their paſſions, then helpe to their eſtate with all their induſtrie. So dealt Zippora with *Moſes*; ſhe helped him indeede to ſaue his life by circumciſing his Sonne, which himſelfe in extremitie of ſickneſſe was not able to performe: but then ſhe rates him, and inueighes againſt him, calles him a bloodie husband, and caſts the foreskinne of her ſonne at his feet. Exod. 4. 25.

Thy Father.

THis is the firſt reaſon, whereby God would mooue inferiors to obey; Becauſe hee is thy Father. In that God makes this his reaſon, why the child ſhould obey his Father becauſe he is his father, wee gather this doctrine; That the chiefe motiue to obey ſuperiors, muſt bee the particular iuriſdiction, which God hath giuen them ouer vs, and that ſpeciall bond, whereby hee hath tied vs vnto them. If God haue made him the inſtrument of thy life and maintenance, and ſet him ouer thee, thou muſt for this cauſe performe all duties of honour vnto him. So in the Prouerbs, *Honour thy father that begat thee, and thy mother that bare thee.* As if hee ſhould ſay, honour thy parents, and be dutiful vnto them, not becauſe they be rich or in great place, nor for any reſpect ſo much as this, becauſe they be thy parents: Be thy father and mother how euer rich or poore, thou muſt be obedient. So the Apoſtle ſpeaketh to wiues, *Wiues obey your owne husbands,* Epheſ. 5. 22.

vsing this as a reason, because they bee your husbands. If God haue appointed them to be your heads and gouernours, you must submit your selues to them for this cause; and in obedience to the commandement. Howsoeuer they bee otherwise froward and foolish, if they be yours: then you must performe your dutie to them.

So, for seruants: the point is not, whether hee bee a poore man, or a rich, a simple man and ignorant, or wise and discreete, in whose seruice they liue: but, is hee thy master? hath God made him thy gouernour? then, for the time that thou art his seruant, hee stands in the place of Christ vnto thee, being of his familie: and is to bee obeyed, as if he were the most wise and honourable in the world.

Vse 1. Parents poore estate is no warrant for children to be vndutifull.

The vse of this, is to confute those wretched and miserable children, that take occasion to bee vndutifull, because their parents be poore and low, in disgrace, and small account among men. But, be they so? then the child ought so much the more to honour them, or else hee adds affliction to the afflicted. The more they be discomforted by others, the more need they had to bee comforted by their owne. Therefore, so farre should wee be from contemning our parents, because they bee low and afflicted, as that we should rather yeld more reuerence and honour to them, that wee may be a comfort & relefe to thē in their trouble. For, for the child to honour his parents, when all the world honours them, and hath them in account; and to bee dutifull then, when they can either reward his obedience, or punish his contempt, is no triall of his reuerence to God, or them. For then it may be he doth it, either vpon constraint, because hee dare doe no other: or vpon a base mind, because hee longs and gapes after his fathers wealth, more then for conscience to Gods commandement. But then the obedience is most sound, and most acceptable to God, when there bee fewest worldlie meanes to prouoke vs vnto it. So for the Wife, or Seruant to say, O, had I an husband, or master of such great account, of such gifts and wisedome, that could promote and reward mee, then I could willingly frame to obedience. Nay, you would not. For, he that is not faithfull in the least, will not be faithfull

2 Cor. 12. 23

faithfull in the greateſt. And if you did, yet God accounts not of that ſubiection and reuerence, which proceeds not from conſcience of his commandement; but from hope of ſome outward reward. Therefore it is our dutie, not ſo much to trouble our ſelues in enquiring what heads other haue, as to labour to make the beſt vſe of our owne. For, this in the naturall bodie wee ſee, that if a man haue a head ſubiect to diſeaſes, and full of infirmities, he will not therefore abuſe and contemne it: but he thinks, this is my head, which God hath giuen me, and therefore I muſt not make it worſe by ill vſage, but ſtriue to make it better by all meanes I can. O, but ſay they, other children haue better parents, which bee more carefull of them. But let them turne backe a little, and examine their owne waies. Others, you ſay, haue better parants? True, but looke you to your ſelfe likewiſe, and thinke on the other ſide: Haue not other parents alſo better children, more dutifull and obedient, and more vertuous euerie way then you be? put theſe together now, & thy mouth wil ſoone bee ſtopped. So the wife; Other husbands are more kind, louing, and better to their wiues. But if you ſtand ſo much in examining his goodneſſe by other mens, you will driue him to trie your goodneſſe with other womens. Bee not there many wiues more ſubiect to their husbands more quiet and meeke, and that, goe farre beyond your ſelfe in many graces? So, that in ſuch obiections, let inferiours looke to their owne faults, as well as to anothers; and they ſhall not find great cauſe to complaine. O, but he failes in doing his dutie to mee: yea, but God failes not in commanding you to doe your dutie to him. If you bee a Chriſtian, then Gods commandement muſt bee the rule of your obedience, and not the dealing of others with you. Therefore this doth iuſtlie reproue their ſhameleſſe impudencie, that, if their parents grow old, or impotent, or poore, then they thinke they may take libertie to caſt off the yoake of ſubiection, and grow ſtubborne. As who ſhould ſay, that age, or pouertie, or ſuch like things, could cut off the nature of a parent, and take away the authoritie of a Superiour, and that outward things ſhould haue the chiefe account, and Gods commandement *Vſe 1.*

Vſe 2. be leaſt of all regarded. This likewiſe may ſerue for comfort to thoſe gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greateſt Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meaneſt parents and maſters are as much to bee accounted of in their families, as if they had all the wealth in the world. Therefore they ſhould beare their pouertie ſo much the more patiently, becauſe no pouertie or lowneſſe of their eſtate, can giue licence to their inferiours, to eſteeme any whit the worſe of them: and if the inferiours doe for this cauſe deſpiſe them, they ſinne againſt God, and doe iniurie vnto them, and God will bee reuenged of them accordingly. So much for this, that God bids the child honour his owne father, howſoeuer matters ſtand in regard of his eſtate and condition of life.

Honour thy father and mother.

THe duties required of the naturalll childe, in theſe words, are comprehended vnder theſe three heads; reuerence, obedience, & thankfulneſſe: This reuerence, which is firſt required, muſt bee both inward and outward, in the heart, and in the behauiour. And if one pretend the inward reuerence, and ſhewe it not outwardly, this is but diſſembling and falſehood, for it cannot bee within, but it will ſhewe it ſelfe without; ſo that it muſt bee both inward in the heart, and outward in the carriage of our bodie. The inward is commanded, Leuit. 19. 3. *Ye ſhall feare euery man his mother and father, and keepe my Sabbaths.* In theſe words God commands the ſubſtance of the whole law, both in the firſt and ſecond table: and for the ſecond table hee begins with the firſt Commandement of it, *Feare euerie man his mother.* One would haue thought he ſhould haue begun with the Father: but, though more be due vnto him, yet becauſe it is a greater note of truth to performe it to the mother (by reaſon that her infirmities, whereto ſhe is more ſubiect, make her more ſubiect to contempt, and for her indulgencie, commonly the

mother

mother doth leſſe expect this at her childs hand) therefore God begins there, where obedience is beſt tried, and ſaith *Feare thy mother and thy father.* And then for the firſt Table, hee ſets downe the laſt Commandement of it. *Keepe my Sabbaths.* And whoſoeuer is carefull in the firſt Table, conſcionably to keep the Sabbath, and in the ſecond, to keep the fift Commandement in dutie to ſuperiours, hee ſhall bee ſure to hold out in all the other Commandements. So that, reuerence of the heart is required of children. The ſecond branche of reuerence, is in the outward behauiour; as in bowing to them, in ſtanding bare, and putting off before them, in an humble and lowlie countenance and behauiour, when the parents ſpeake to them, or they vnto their parents. And this the example of *Ioſeph* ſhewes, Gen. 48. Hee was a great Prince, and his father of meane condition, and liued at his finding; hee had his ſight, and his father with age was blinde, and therefore could not ſee what dutie his ſonne performed to him: yet when hee comes to his poore blinde father, hee bowes to the ground, and behaues himſelfe as humbly, as if his father had beene a mightie man, and had his ſight as perfectly, as euer in his life before; becauſe hee knew, that neither his fathers pouertie, nor blindneſſe, could ſet him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his father had bin a Prince, and hee a poore man: for the outward eſtate did not moue him ſo much, as the conſcience and regard of his dutie, which (he knew) was nothing to bee leſſened in reſpect of his fathers preſent eſtate and condition. So King *Salomon*, when his mother came vnto him, ſitting on his Throne, he roſe vp from his Throne, and bowed himſelfe vnto her, and cauſed a ſeate to be ſet for her, that ſhe might ſit at his right hand. For he would haue all his people know, that though he was as wiſe, and as rich a King (and that of Gods gracious appointing) as euer was: yet this his greatneſſe did nothing diminiſh his mothers Superioritie, nor his reuerent carriage toward her.

This ſerues to reproue thoſe vngratious and wretched children, that reuerence not their parents in heart, but con- *Vſe 1.*

d Mat.6.16.8 10.29.30.31 e Eze.14.14.5.6 f Gen.3.1.23.4 g Gen.3.15 h Iud.6 Iob.4.18 i Ioh.8.44

prouidence that is of *d* men and *e* Angels to chiefe.

What doe you consider especially in that part of prouidence?

The fall of both *f* and repaire *g* of man.

Which of them fell first?

The *h* Angels, which were also *i* an instrumentall cause of mans fall.

What was their fall?

k Iud.6 Ioh.8.44 2 Pet.2.4 l Iob 4.18 m 2 Pet.2.4 n Lam.3.39 Esa.64.5.6 o 1 Ioh.3.4

The *k* departing from their estate which God had set them in.

Wherein consisteth that their departure?

In forsaking their *l* innocencie, and *m* committing of sin which caused Gods *n* anger against them.

What is sinne?

It is the *o* transgression of Gods law.

What was the first sinne of man?

p Gen.2.16 17.3.7

The *p* eating of the fruit that was forbidden: from whence also do come other sinnes, originall and actuall.

What is due to these sinnes?

Guilt, and } *b.*
Punishment. } *c.*

b Rom.1.32 c Rom.5.12

What is the guilt of sinne?

d Rom.3.19

The *d* desert of sin whereby we are subiect to Gods wrath.

What is the punishment of sin?

e Gen.2.17 Ioh.5.24.28 29.3.18.19

e Euerlasting death begun here, and to be accomplished in the life to come.

What is that which God hath ordained for the repaire of man?

a Ioh.5.25.6 68

His *a* word.

What is his word?

b Ioh.5.25.29 2 Tim.3.15 16.17

It is a doctrine of saving *b* mens soules, written by diuine inspiration.

c Rom.10.14 Luk.1.3.4 The practise of all the Apostles who neuer wrote but to the Churches, and such as already beleeue.

How is this word made profitable for vs?

Chiefly, and first of all, by the *c* preaching of it, to the begetting of Faith: and after by preaching and reading both, for our confirmation.

Will not the knowledge of the wisedome, power and goodnesse of God in the creation and gouernement of the heauen and earth with the things that are in them, recouer our lost estate?

No

No, it *d* serueth rather for further condemnation, without the word: as *e* by, and with the word it is a good helpe.

d Rom. 1. 19 20. 21
e 1 Cor. 1 21. 21.

What are the parts of the word?

The *f* law and gracious promises (otherwise called the couenant of workes, and the couenant of grace,) which from the comming of Christ is called the Gospell.

f Rom. 10. 5. 6 Gal. 3. 11. 12

What doth the Law (containing the Couenant of workes) craue of vs?

All *g* such duties as were required of *Adam* in his innocencie, and all *h* such, as are required since, by reason of his fall, with reward of life euerlasting to the doers of them, and curses to him that doth them not.

g Leuit. 18. 5
h Deut. 27. 26

Is any man able to doe them all?

No, *a* not in the least *b* point.

a Gal. 3. 22 Rom 8. 3
b Phil. 3. 9 Tit. 3. 5 Esa. 64. 6

What then auaileth the Law to vs?

Very much: first to shew vs our *c* sinnes and punishment thereof, thereby to driue vs to Christ; and secondly, to teach vs how to *d* walke when we are come to him.

c Gal. 3. 24 Rom 3. 20.
d Mat. 5. 17 Luk. 1. 6 Deut. 6. 6

What is the summe of the Law?

e Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy mindes: this is the first and great Commandement, and the second is like to this, Thou shalt loue thy neighbour as thy selfe, &c.

e Mar. 22. 35 38. 39

What are the parts of the Law?

f The first and second table.

f Deut. 10, 1. 2

What Commandements are in the first table?

The first foure, *g* which containe our duties towardes God.

g Exod. 20. 1 2. 3. &c. Deut. 5. 4. 6. &c.

What is common to these foure?

That euery one of them hath his seuerall reason annexed, which in the first Commandement goeth before: and in the other three it commeth after.

What is the first Commandement?

I am the Lord thy God which brought thee out of the Land of Egypt, &c.

What is the summe of this Commandement?

The inward worship of God.

What is the second Commandement?

Thou shalt not make to thy selfe any graiuen, &c.

What is the summe of this Commandement?

The outward worship of God, not according to the tradition of men, but according to the will of God, reuealed in the Scripture.

What is the third Commandement?

Thou shalt not take the name of the Lord thy God in vaine.

What is the summe of this Commandement?

A binding of the tongue to the good abearing to the titles, works and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to sanctifie it.

What is the summe of this Commandement?

The time wherein this should bee performed, to set our selues apart to Gods worship.

So much of the first Table.

What are the Commandements of the second Table?

Sixe, containing our duties towards our neighbour.

What is the summe of the Commandements of the second Table?

Whatsoeuer you would that men should doe to you, doe you to them.

What is generall to the Commandements of the second Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the housholl of faith, rather then towards a neighbour simply.

a Cor. 6. 8 10. 32 Gal. 6. 10

What is the first of them being the fift in order?

Honour thy Father and Mother, &c.

What is the summe of it?

All especiall duties to our neighbour, in respect of his and our calling.

What is the sixt Commandement?

Thou shalt not murther.

What is the summe of it?

All

All general duties to our neighbor in reſpect of his perſon.

What is the ſeuenth Commandement?

Thou ſhalt not commit adulterie.

What is the ſumme of it?

All generall duties to man in reſpect of chaſtitie.

What is the eight Commandement?

Thou ſhalt not ſteale.

What is the ſumme of it?

All generall duties to man in reſpect of his goods.

What is the ninth Commandement?

Thou ſhalt not beare falſe witneſſe, &c.

What is the ſumme of it?

All generall duties to man in reſpect of his good name.

What is the tenth Commandement?

Thou ſhalt not couet thy neighbours houſe, &c.

What is the ſumme of it?

That we keepe our hearts from all euill; not thoughts onely, but euen from all proneneſſe of ſinning againſt our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former doe condemne onely euill thoughts, with conſent: which are heere condemned, before and without conſent.

Hitherto of the couenant of works.

What is to be conſidered in the couenant of grace?

First *a* Chriſt, and then the meanes of applying Chriſt vnto vs.

What things haue we to conſider in Chriſt?

Two: { His perſon *c*. / His office *d*.

What is his perſon?

Chriſt, both { God, and / Man *e*.

What haue we to conſider in his perſon?

His two natures: { His God-head, and / His Man-head, which ſubſiſteth and hath it beeing in the God-head.

a Acts 10.43 3.24 Rom.1.34
b 2 Cor.5.10 Mat.6.33
c Iho.1.14 3.33.
d Eſa 62.1.2 Luk.4.18
e Rom.1.3.4 & 9.5 1 Tim.3.16

Being God before all worlds how became he a man?

f Mat.1.20 Luk 1 31.33 g 2 Cor.13.4 1 Pet.3.18 1 Cor.15.27 28.

He was *f* conceiued in time by the holy Ghoſt, and borne of the Virgin Mary.

Are theſe his natures ſeparated?

No verily, *g* they are inſeparably vnited in the perſon, and yet diſtinguiſhed in ſubſtance, properties, and actions.

So much of the perſon of Chriſt.

What is the office of Chriſt?

h Tim.2.5 Heb.9.15

To be *h* a mediator betwixt God and man.

What are the parts of his mediation?

i Pſal.110.2 3.4. Heb.8.23 Act.3.22

His *i* Prieſthood and his kingdome.

How doth he fulfill his Prieſthood?

a Eſa.61.2.3.4 Pſal.2.6.7 Dan.9.24 Ephe.2.14. 17.16

In *a* opening his fathers will, and working the merit of our redemption.

How doth he open his fathers will?

b Mat.13.8.9 10 17.5 c Mar.10.40 Luk.10.16 d Heb.1.1

In teaching vs the whole will of God, both in his *b* owne perſon, when he was vpon the earth, and by the *c* miniſters, from the *d* beginning of the world to the end thereof.

How hath he wrought the merit of our redemption?

1 Pet.1.11.12 1 Pet 2 18.19 2 Pet.1.19 20 21 Ephe.1.8.11 12.13 Hoſ.4.6 Mat.26.17 e Pſal.2.5 6 7.8 1 Pet.2.24 Mat.26.37 Eſa.53

Partly by that which he did in his baſe eſtate; partly by that he did and doth in his glory.

Wherein conſiſteth that which was done in his baſe eſtate?

In his conception, birth, life, pouerty, hunger, thirſt, wearineſſe and other humiliations euen vnto death.

What ariſeth of this?

His whole *e* obedience: which conſiſteth partly in ſuffering, partly in fulfilling.

What was his ſuffering?

That both in body and ſoule he *f* ſuffered whatſoeuer wee ſhould haue ſuffered; hauing drunke the full cup of Gods wrath filled vnto him for our ſakes: whereby he hath taken away our ſinnes.

What was his fulfilling?

g Pſal.40.7.8 Gal.4.4.5 Rom.8.3.4

Doing the *g* whole law, whereby he purchaſed righteouſneſſe for vs.

What are his actions in glory?

His reſurrection, his aſcenſion, and ſitting at the right hand of

of God his *k* Father, whereby he fulfilled his Priesthood, & made himselfe away for his kingdome.

k Psa.110.1.2 5.6

What are the effects of all these actions towarde vs?

They are two: { *a* Redemption. *b* Intercession.

a Luk 1.69 Heb.9.24.25 *b* Rom.8.34 1 Pet.2.5

What is Redemption?

A *c* deliuerance of vs from sinne, & the punishment thereof, and a restoring to a better life then euer *Adam* had.

Exod.29.33 *c* Rom.5.15 16.17

What are the parts of Redemption?

d Reconciliation and *e* Sanctification.

d 1 Cor.15.45 1 Cor.1.30 & 6.11.

What is reconciliation?

That, whereby the wrath of God is taken from vs, and wee restored to his fauour.

Ioh.5.6 *e* Dan.9.24.25 26.27 Act.13.38.39 Rom.4.25

What is remission of sinnes?

The *f* abolishing & taking away of al our sins by his death.

f Col.2.13 1 Ioh.1.7.9 Heb.9.28.& 10 2.& 2.13.15

What is the imputation of righteousnes?

The *g* reckoning of Christs righteousnes vnto vs, and the taking it for ours.

g Col.1.13 Rom.5.18.19

What is Sanctification?

A freedome within vs *h* from the bondage of Satan, and restitution of vs to a godly life.

h Rom.6.12.36 1 Cor.1.30

What are the parts of it?

Mortification and quickning *i*.

i Ephe.4.22 23.24

What is mortification?

The restraining and subduing of our naturall corruption, and refraining from all euill *k*.

Col.3.8.10 *k* Rom.6.3.4 Col.3.5

What is quickning?

A renewing of vs to newnesse of life, whereby we delight in dooing good *l*.

l Rom.6.4 Col.3.10

So much of Redemption.

What is intercession?

It is that *m* worke, whereby Christ sitting at the right hand of God his Father, taketh away all the pollution that cleaueth to our good workes: which dependeth vpon the merit of his passion.

m Rom.8.34 1 Pet.2.5 Exod.29.38

Hitherto of the Priesthood of Christ.

What is the kingdome?

u Luk.1.32.33 Ezek.34.34 That u whereby his Prieſt-hood is made effectual vnto vs: yea, without the which, all the actions of his Prieſt-hood are to vs voide and fruitleſſe.

What may we conſider in his kingdome?

o 1 Cor.15.25 26.27.28 Mat.25.24.31 33.45 Firſt, the gouernement of his Church in this o world.

Secondly, his laſt iudgement in the world to come, from which all the meanes of applying and making effectuall vnto vs Chriſt and all his benefits doe come.

Wherein conſiſteth his gouernement in this world?

p 1 Theſ.5.19 20. Act.10.44 In p things, and in perſons.

What are the things?

Partly inward, and partly outward.

What are the inward?

q Gal.3.2.3 1 Tim.1.14 r Ephe.2.8 The q ſpirit of God, which is giuen by the outward.

What doth the ſpirit of God worke in the godly?

r Faith, whereby I take hold of Chriſt, with all his benefits.

What is faith?

ſ Act.16.11 Gal.2.20 &.3.26 Ioh.6.15 A ſ perſwaſion of the fauour of God toward mee in Ieſus Chriſt.

How doe you know that you haue true faith?

t Rom.5.1.2.3 & 8.1.2.3.4 Ephe.2.6 Col.2.12.13 By the fruits thereof; t Reconciliation and Sanctification, which haue been already declared.

So much of the inward.

What are the outward things whereby the ſpirit is giuen?

They are either thoſe which God giueth vs or which wee hauing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The worde of grace before named, and the dependants thereon.

What is the word of grace?

u Mark 9.23 Act.16.31.32 33. Rom.3.28 u Beleeue in Chriſt and thou ſhalt be ſaued: the which alone beſtoweth the ſpirit of adoption.

What are the dependants of his word?

x Mat.18.15 1 Cor.5 The Sacraments, 1 Cor.10.1.2.3.4. and the x Cenſures.

What is a Sacrament?

A more finall, effectuall, and ſenſible inſtrument, then the vvord alone: vvhereby Chriſt with all his benefits is offered

offered to all in the Church, and receiued onely of the faithfull.

How many Sacraments are there?

Two: Baptiſme, 1 Cor. 10. 1. 2. 3. & 12. 13. and the Lords Supper *a*.

What is Baptiſme?

A *b* ſeale of our entrance into Chriſtianity.

What is the Lords Supper?

A *c* ſeale of our growth and continuance in Chriſtianity.

So much of the Sacraments.

What are the cenſures?

They are iudgements giuen for ratification of the word & Sacraments abuſed.

Of how many ſorts are they?

Two, *d* corrections and *e* puniſhments.

What are corrections?

They are either in word, or deed.

What are they in word?

They are chidings or rebukes of the Church for ſin: and they are either *f* priuate by one firſt, and then by two or three at the moſt, (wherof, he that firſt admoniſheth muſt be one) or *g* publike by the whole Church.

What are they in deed?

The *h* ſuſpenſion from the Sacraments, or *i* excommunication from all the benefits and ſocietie of the Church.

What are the puniſhments?

An euerlaſting curſe, called *k* *Anathema*, *Maranatha*, pronounced againſt the wicked vpon the ſinne againſt the holy Ghoſt.

So much of the outward things that God giueth vs.

What are the outward that wee hauing receiued giue to God againe?

They are vowes, and prayers.

What is a vow?

A ſolemne promiſe to to God of ſome lawfull thing that is in our power, for the confirmation of our faith and teſtifying our thankfulneſſe to God.

What is prayer?

a Rom. 4. 1 Gen. 7. 11. 13 Mat. 26. 26. & 28. 19
b Mat. 28. 19 Act. 8. 27
c Mat. 26. 6 1 Cor. 11. 23
d Mat. 18. 15. 16 1 Cor. 5
e 1 Cor. 16. 22 Iam. 1. 14 2 Tim. 4. 14
f Mat. 18. 15. 16 Leuit. 18. 17
g 1 Tim. 5. 20. Mat. 17. 17
h Num. 12. 14 Exod. 33. 6. 7
i Mat. 8. 17 1 Tim. 1. 23
k 1 Cor. 16. 22. * Pſa. 50. 13. 14. & 66. 13. 14.

It is a calling vpon God in the name of Chriſt, for the more ample and full fruition of the good things wee haue need of.

What is annexed to prayer?

An holy faſt or feaſting.

What is an holy faſt?

* Luk.23.54 / *l* Leuit.23.27 28.29 Ioel 1.2 / *m* Mar.16.2 Luk.24.1

It is (after preparation,* common to all holy reſts) an abſtinence, from the *l* morning of the day of the faſt vnto the *m* morning of the day following, from all earthly comforts, ſo farre as neceſſitie and comelineſſe will permit; to the end that our ſelues being humbled and caſt downe, we may more feruently call on God, either for the obtaining of ſome ſingular benefit, or to auoid ſome ſpeciall puniſhment.

It ſeemeth you make it vnlawfull for thoſe that faſt, to eate any thing during their faſting.

Not ſo, if for helpe of weakneſſe the taking of meat be moderately and ſparingly vſed.

What is an holy feaſt?

n Zach.8.19 Heſt.9.27.11 20.21,22,30.31

A *n* ſolemne thankſgiuing for ſome notable benefit obtained of God: ſpecially when we haue obtained it by a faſt before.

Are wee limited and bound in certaine, how and wherein to pray?

Not alwaies: but we haue a perfect patterne of prayer of all kinds in the *o* Lords prayer.

o Mat.6.9 Luk.11.2

What be the parts of the Lords Prayer?

Two { The preface. / The prayer it ſelfe.

What is the Preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as to a Father with boldneſs, and yet with reuerence of his Maieſty that filleth the heauen.

What doth the Prayer containe?

A forme of requeſt and thankſgiuing.

What are the parts of the requeſt?

They are of two ſorts; whereof the firſt three, being of the firſt table, do concerne God: the other three, being of things

that

that concerne the ſecond table, belong to our ſelues and our neighbour.

What is the firſt of thoſe three that concerne God?

Hallowed be thy name.

What is the ſumme of this petition?

That in all things God may be glorified.

What is the ſecond?

Thy kingdome come.

What is the ſumme of this?

That the kingdome of our Lord Ieſus Chriſt, both by the inward working of his ſpirit, and alſo by the outward means, may be enlarged daily vntill it be perfected at the comming of Chriſt to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the ſumme of it?

That obedience be giuen to God, vntill we be as the holy Angels.

So much of theſe that concerne God.

How are they diuided, that concerne our ſelues and our neighbour?

Into two ſorts: { 1 Touching things of this life. 2 Touching things of the life to come.

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What is the ſumme of that?

That God would prouide not onely for our neceſſities, but alſo for our Chriſtian and ſober delight, according to our calling, and the bleſsing of God vpon vs, with this exception (if it be his good pleaſure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

What is the ſumme of it?

In it wee pray for Iuſtification, which ſtandeth in the remiſsion of ſinnes, and imputation of the righteouſneſſe of Chriſt.

What is the latter petition?

And

And leade vs not into temptation, but &c.

What is the ſumme of it?

In it we pray for Sanctification, which ſtandeth in mortification and quickning.

Hitherto of the petitions.

What is the thankeſgiuing?

For thine is the kingdome, the power and glory, &c.

What is the ſumme hereof?

That we ground our aſſurance of obtaining our prayers in God, from whom all things we aske do come, and to whom therefore all glory muſt returne.

What doth this word (Amen) ſignifie?

It is a note of confidence (q. d.) So it is as vvee haue prayed.

So much of the things.

What are the perſons?

The Church.

What is the Church?

o Ephe. 1.1 Col. 1.2.27 — A company of thoſe which are *o* in Chriſt.

What are the parts of the Church?

p Phil. 1.1 Heb. 13.17 — They which haue preheminence in the Church, and the reſt of the body of it.

What are they that haue preheminence in the church?

q 1 Tim. 5.17 Heb. 13.17 1 Theſ. 5.12.13 1 Cor. 12.28 — They are either *q* gouernours or helpers.

What are the reſt of the body of the Church?

The people that are gouerned.

What is their part?

a Phil. 1.1 Heb. 13.17 — To yeeld obedience *a* to the gouernors in all lawful things.

Hauing ſpoken of Chriſts kingdome in this life, it followeth to ſpeake of the ſame in the latter day.

What is that day of Iudgement?

b Rom. 14.10 2 Cor. 5.10 — It is *b* as it were the great aſſiſes, vvherein euery one muſt appeare, and be either acquited or condemned.

What are we to conſider in this Iudgement?

Two things: 1 The tokens going before. 2 The manner of it.

c Mat. 24.29.31

What are the tokens going before?

d Diuers: but the neareſt vnto that are the darkning of the lights of heauen, and the roaring of the Sea. *d* Mat.21.22 Luke.21.25

What ſhall be the manner of it?

An *e* Archangel ſhal make a mighty voice by the ſtrength of Chriſt then comming in the clouds: wherby the dead ſhal be raiſed, and the quick changed in a moment. *e* Ioh.5.28.29 1 Theſ.4.6.

What ſhall then be done?

The Angels ſhall gather and preſent, *f* before Chriſt in the aire, the faithfull on the right hand of Chriſt, and the wicked on the left. *f* Mat.25

Being ſo ranged, what ſhall then be done?

Chriſt (appointed the Iudge of all) will firſt giue ſentence of life eternall vpon the faithfull.

Why will Chriſt firſt giue ſentence vpon the faithfull?

That they being firſt acquitted may bee *g* aſſiſtant to him in iudging the wicked to euerlaſting death. *g* Mat.19.28 1 Cor.6.2.3

What ſhall be the execution of the iudgement? *h* Mat.13.41.42

That the *h* wicked ſhall bee caſt into hell, by the Angels, who ſhall *i* carry the faithfull into heauen, *k* there to remaine with Chriſt for euer. *i* Luk.16.22 *k* Ioh.17.24. 1 Theſ.4.17

FINIS.

Comfortable Meditations gathered out of a Sermon of the Author vpon the name of God, set down, Exo. 34.6.7.

MY ſoule what moueth thee ſo be ſo ſad *a*?
Truſt in the Lord, and of him haue no doubt *b*:
Seeke thou his face *c*, his fauour maketh glad *d*,
His name an oyntment ſweet, is poured out *e*:
It is a Tower, *f* a Rock, a refuge ſure *g*,
Whereto the righteous runne and are ſecure *h*.

If that afflictions, trouble or diſtreſſe,
In bodie, goods, or name, vpon thee lie,
Let them be great or ſmall, long, more or leſſe *i*,
And thou canſt ſee no helpe or remedy *k*,
Fret not *l*, but patiently waite on Gods will *m*:
His name is ſtrong n, *and all-ſufficient ſtill* o.

Although thy ſinnes be manifold and great,
Whoſe heauie waight doth wearie thee full ſore *p*,
If thou repent, hee's eaſie to entreat *q*,
Hee's mercifull r, and hath been euermore *ſ*,
And will not faile thee *t* of thy ſinnes to eaſe *u*,
There's no ſuch God, for mercy doth him pleaſe *x*.

Grant thou haſt nothing wrought in word or deed,
That might deſerue his mercy on thy part:
Doe not thou faint therefore, or doubt to ſpeed,
He *gracious is* y, and loues without deſert *z*.
He is a Father, *O* come taſte and ſee *b*,
How ſweet he is, and how he loueth thee *c*.

Be it thou art ſo farre from doing well *d*,
That thou haſt iuſtly ſtirred him to ire *e*,
And for thy ſinnes might throw thee downe to hell *f*:
One teare from grieued heart, will quench that fire *g*.
To anger he is ſlow, *h* though thou be vile,
And when it comes, it tarries but a while *i*.

What though thy prayers be but weake and few *k*,
And not ſo mighty as *Elias* were *l*,

And

a Pſal.42.5
b Pſa.37.5
c Pſa.27.8
d Pſa.27.14 & 51.8
e Cant.1.2
f Pſa.18.2
g Pſa.119.114
h Pro.18.10
i Pſal.40.12
k Pſa.69.20 142.4
l Pſa.34.1.7
m Pſa.40.1 & 42.5
n Exod.34.6
o Gen.17.1
p Mat.11.28
q Luk.15.20 & 21.22
r Exod.34.6
ſ Pſa.111.18.1 & 136
t Heb.13.5
u Mat.11.28
x Macha.7.18
y Exod.34.6
z Pſa.103.13
a 1 Pet.2.3
b Pſa.34.8
c Ephe.1.3.4
d Exod 34.6
e Iſa.103.8 & 145.8
f Nahum 1.3
g Pſa.30.5 & 103 9
h Eſa.54 7.8
i 1 Cor 4.17
k 1 Kin.17.1 8.18.2.&c.
l Lam.3.16.27

And thine affections like the morning dew *m*,
If they vnfained be, yet neuer feare *n*:
All ſuch infirmities God will let paſſe *o*,
He great in kindneſſe is, *p* and euer was.

m Hoſ.6.7
n Pſa.119.80
o Mich.7.18
p Exod.34.6

But I haue waited long, and alſo prayed *q*,
And yet no comfort from him I can finde.
Still hope in him, and be not thou diſmaid,
And in the end he'll ſhew himſelfe full kinde,
For *he abounds in truth*, and cannot lie,
What he hath promiſt hee will not deny.

q Pſa.10.3.8

But time is paſt: may not I come to late?
Hath he of mercy much aboundant ſtore?
None euer failed that came to his gate,
And *Mercy he reſerues for thouſands more.*
For as the body of the Sunne, 's but one,
It giueth light to all, yet wanteth none.

Grant that thy ſinnes are not as others be,
But thou committed haſt preſumptuous ſin,
Thy nature all corrupt both roote and tree,
And ſinnes of cuſtome thou haſt liued in:
He doth forgiue, forget, and eke ſet free,
Tranſgreſſion, ſinne, and all iniquitie.

What though the wicked doe thee much aſſaile,
And ſore againſt thee, and the Church are bent:
And God doe ſuffer them for to preuaile *f*,
He will not iudge them to be innocent g;
But ſure will viſit their iniquitie h,
Vpon their children to the fourth degree.

f Nah.1.2.3
g Exod.34.7
h Pſal.79.6.10
11.140.12

Sith he *Iehouah* is *i*, and changeth neuer *k*,
Strong, gratious, mercifull, to anger ſlow:
The ſame this day, as yeſterday, and euer *l*,
Kindneſſe and truth, as from their fountaine flow m,
Forgiuing ſinne, and in his iudgement iuſt n,
All that doe know his name, will in him truſt *o*.

i Exod.34.6.7
k Mal.3.6

l Iam.1.7
m Heb.13.8
n Reuel.15.8
o Pſal.9.10

Iohn Gyll.